THE

ADVENTURER.

VOLUME the FIRST.

—Tentanda via eſt; quâ me quoque poſſim
Tollere humo, victorque virûm volitare per ora.

VIRG.



LONDON:

Printed for J. PAYNE, at POPE'S HEAD in PATER-NOSTER ROW.

MDCCLIII.

15461.616

HARVARD COLLEGE LIBRARY
FROM THE LIBRARY OF
ERNEST LEWIS GAY
JUNE 15, 1927

ADVENTURER.

VOLUME the FIRST.

1330
47-166
38-2

CONTENTS of the FIRST VOLUME.

Numb.		Page.
1	Courage why honoured as a virtue. Adventurer characterized, and his atchievements projected.	1
2	Intellectual and corporal labour compared.	7
3	Project for a new pantomime entertainment.	13
4	Of the different kinds of narrative, and why they are universally read.	19
5	Remark on dreaming. Various transmigrations related by a flea.	25
6	Project for an auction of manuscripts, by Timothy Spinbrain author.	31
7	Distress encouraged to hope: the history of Melissa.	37
8	The history of Melissa concluded.	43
9	Impropriety of signs.	49
10	Happiness and misery how far the necessary effects of virtue and vice.	55
11	An allegorical letter from To-day.	61
12	The influence of infidelity upon moral conduct: story of Opsinous.	67
13	The story of Opsinous continued.	73
14	The story of Opsinous concluded.	79
15	The insolence and absurdity of advertisements by quacks. Pernicious consequence of granting them patents.	85
16	Of instructing by fiction.	91
17	Curiosity necessary to entertainment and knowledge. Story of Mr. Friendly and his nephew.	97
18	Critical remarks upon fables. Fable of the dog and shadow upon a new plan.	103
19	Proposal to improve the dramatic entertainment of the animal comedians.	109
20	Imperceptible deviation to vice. Moral use of punishment. Remonstrances of conscience universal. Amurath an eastern story.	115
21	Eastern story continued.	121
22	Eastern story concluded.	127
23	Scheme of a new memorandum-book for the use of the ladies, with a specimen.	133
24	A parallel between an evening spent at the playhouse, and the several stages of life.	139
25	Infelicities of matrimony produced by an imprudent choice: exemplified in many characters.	145
26	Right of the town to suppress dramatic performances; an allegory.	151
27	An allegorical letter from Night — Requisites to the successful practice of physic.	157
28	The practice of the positive duties of religion, influence moral conduct.	163
29	The character of a gamester defended.	169
30	The ladies directed in the choice of a husband. Good nature described.	175
31	The origin of cunning; an allegory.	181
32	Religion the only foundation of content; an eastern story.	187
33	Indirect quarrelling in company censured.	193
34	Folly of extravagance. The story of Misargyrus.	199
35	Plan of a new paper called the Beau-Monde.	205
36	Directions to the ladies for their conduct to a husband.	211
37	Happiness properly estimated by its degree in whatever subject. Remarkable instances of cruelty to brutes Elegy on a blackbird.	217
38	No life pleasing to God, that is not useful to man; an eastern story.	223
39	An encomium on sleep.	229
40	The existence of evil and unequal distribution of happiness and misery, necessary to exercise virtue and animate hope.	235
41	Sequel to the story of Misargyrus.	241
42	Folly of pleading inability to discharge the duties of life.	247
43	Adventures of a Halfpenny.	253
44	Turpitude and infamy of betraying private conversation.	259
45	The difficulty of forming confederacies.	265
46	Obligations to secrecy critically stated.	271
47	A parallel between Alexander and a highwayman.	277
48	How far the precept to love our enemies, is practicable.	283
49	Parallel between ancient and modern learning.	289
50	On lying.	295
51	Translation of a manuscript of Longinus lately discovered, containing a comparison of celebrated passages in Pagan and Jewish writers.	301
52	Distresses of an author invited to read his play.	307
53	Misargyrus's account of his companions in the fleet.	313
54	The fatal effects of false apologies and pretences; a story.	319
55	The story continued.	325
56	The story concluded.	331
57	Translation of the manuscript of Longinus concluded.	337
58	Presumption of modern criticism censured. Ancient poetry necessarily obscure. Examples from Horace.	343
59	Poets not universally or necessarily poor.	349
60	Satan's letter in behalf of religion and virtue.	355
61	Honour both as a motive and an end presupposes virtue; an allegory.	361
62	Misargyrus's account of his companions concluded.	367
63	Paucity of original writers. Passages which Pope has borrowed, pointed out.	373
64	The Hero distinguished from the modern man of honour. Account of Eugenio by Benevolus.	379
65	Benevolus's letter continued.	385
66	Benevolus's letter concluded.	391
67	On the trades of London.	397
68	Human sports not such as can gratify pure benevolence. Frolicks unlawful because dangerous. A fatal one related.	403
69	Idle hope.	409
70	Sequel to the story of Eugenio. Not accepting a challenge, declared honourable by the articles of war.	415

MOTTOS

OF THE

FIRST VOLUME.

GENERAL MOTTO.

On vent'rous wing in queſt of praiſe I go,
And leave the gazing multitude below.

NUMB.

1 Thus mounted to the tow'rs above,
The vagrant hero, ſon of Jove.
FRANCIS.

2 —— To ſink in ſhame, or ſwell with pride,
As the gay palm is granted or deny'd.
FRANCIS.

3 The ſplendid ornament of future ſcenes.

4 Fictions to pleaſe ſhould wear the face of truth.
ROSC.

5 Then birds in airy ſpace might ſafely move,
And tim'rous hares on heaths ſecurely rove:
Nor needed fiſh the guileful hook to fear;
For all was peaceful, and that peace ſincere.
DRYDEN.

6 I am obliged to part with my whole ſtock, and am reſolved to ſell it by auction: you that will buy make haſte, here will be excellent pennyworths; my merchandize is jeſts and witticiſms.

7 What I have heard, permit me to relate.

8 Endure and conquer; live for better fate.

9 He hung th' inſtructive ſymbol o'er his door.

With foamy tuſks to ſeem a briſtly boar,
Or imitate the lion's angry roar;
Or hiſs a dragon, or a tyger ſtare. DRYDEN.

No beaſt of ſuch portentous ſize
In warlike Daunia's foreſts lies,
Nor ſuch the tawny lion reigns
Fierce on his native Afric's thirſty plains.
FRANCIS.

10 Give me, O father! to thy throne acceſs,
Unſhaken ſeat of endleſs happineſs!
Give me, unveil'd, the ſource of good to ſee!
Give me thy light, and fix mine eyes on thee!

11 Happy the man, and happy he alone,
He who can call to-day his own;
He who ſecure within can ſay,
To-morrow do thy worſt, for I have liv'd to-day.
DRYDEN.

12 He whom the dread of want enſnares,
With baſeneſs acts, with meanneſs bears.

13 Thus all below, whether by nature's curſe
Or fate's decree, degen'rate ſtill to worſe.
So the boat's brawny crew the current ſtem,
And, ſlow advancing, ſtruggle with the ſtream:
But if they ſlack their hands, or ceaſe to ſtrive,
Then down the flood with headlong haſte they drive.
DRYDEN.

NUMB.

14 Ev'n yet his voice from hell's dread ſhades we hear —
" Beware, learn juſtice, and the Gods revere."

15 Medicine is mine DRYDEN.

16 More lovely virtue, in a lovely form.

17 ——— He hears no more
Than rocks, when winds and waters roar.
CREECH.

18 A two-fold gift in this my volume lies;
It makes you merry, and it makes you wiſe.

19 The monſtrous tale, incredulous I hate.

20 Rough truth ſoon irritates a tyrant's ear.

21 Of mortal Juſtice if thou ſcorn the rod—
Believe and tremble, thou art judg'd of God.

22 His native form at length by fate reſtor'd.

23 In books the various ſcenes of life he drew,
As votive tablets give the wreck to view.

24 The various ills ordain'd to man by fate
Where'er he turns, 'tis tedious to relate.

25 In brazen yokes thus Venus binds
Ill-coupled forms and jarring minds,
And gaily cruel joys to ſee
The reſtleſs lovers diſagree. LOGIE.

26 Through all the town the buſy triflers ſwarm,
Fix'd without proof, and without int'reſt warm.

27 From night aroſe the ſun-ſhine and the day.

28 If ruſtic Phidyle her prayer renews,
Her artleſs prayer, when ſacred hours return,
Her vines ſhall droop beneath no blighting dews,
Nor ſouthern ſtorms her yellow harveſts burn.

29 If gaming does an aged ſire entice,
Then my young maſter ſwiftly learns the vice,
And ſhakes in hanging-ſleeves the little box and dice.
DRYDEN.

30 Thrice happy they, in pure delights
Whom love with mutual bonds unites;
Unbroken by complaints or ſtrife,
And binding each to each for life. FRANCIS.

31 Nor could Sicilia's tyrants ever find
A greater torment than an envious mind.
FRANCIS.

32 To frugal treats and humble cells,
With grateful change the wealthy fly,
Where health preſerving plainneſs dwells,
Far from the carpet's gaudy dye.
Such ſcenes have charm'd the pangs of care,
And ſmooth'd the clouded forehead of deſpair.
FRANCIS.

33 Within

MOTTOS of the FIRST VOLUME.

NUMB.

33 Within the graſs conceal'd a ſerpent lies.

34 Such fate perſues the votaries of praiſe.

The gates of hell are open night and day;
Smooth the deſcent, and eaſy is the way:
But to return, and view the chearful ſkies;
In this the taſk and mighty labour lies.
DRYDEN.

See the wild purchaſe of the bold and vain,
Where ev'ry bliſs is bought with equal pain.

Glut yourſelf with cabbage, of which you have always been greedy.

35 We find fit ſubjects for our verſe at home.
ROSCOM.

36 How often ſhall th' unpractis'd youth
Of alter'd gods and injur'd truth,
With tears, alas! complain?
How ſoon behold with wondering eyes
The blackning winds tempeſtuous riſe,
And ſcowl along the main?

While by his eaſy faith betray'd,
He now enjoys thee, golden maid,
Thus amiable and kind;
He fondly hopes that you ſhall prove
Thus ever vacant to his love,
Nor heeds the faithleſs wind. FRANCIS.

37 Let thoſe whom folly prompts to ſneer,
Be told we ſport with fable here;
Be told, that brutes can morals teach,
And trees like ſoundeſt caſuiſts preach.

38 Pythagoras being aſked in what man could reſemble the DIVINITY, juſtly anſwered, "in "beneficence and truth."

39 —Pallas pour'd ſweet ſlumbers on his ſoul;
And balmy dreams, the gift of ſoft repoſe,
Calm'd all his pains and baniſh'd all his woes
POPE.

He widely errs who thinks I yield
Precedence in the well cloth'd field,
Tho' mix'd with wheat I grow:
Indulgent Ceres knew my worth,
And to adorn the teeming earth,
She bade the POPPY blow.

Nor vainly gay the ſight to pleaſe,
But bleſt with power mankind to eaſe,
The Goddeſs ſaw me riſe:
"Thrive with the life-ſupporting grain,"
She cry'd, "the ſolace of the ſwain,
"The cordial of his eyes.

"Seize, happy mortal, ſeize the good;
"My hand ſupplies thy ſleep and food,
"And makes thee truly bleſt:
"With plenteous meals enjoy the day,
"In ſlumbers paſs the night away,
"And leave to fate the reſt. C. B.

40 O! ſave ye Gods, omnipotent and kind,
From ſuch abhor'd chimeras ſave the mind!
In truth's ſtrait path no hideous monſters roar;
To truth's ſtrait path the wand'ring mind reſtore.

NUMB.

41 ——— Th' attempt forſake,
And not my chariot, but my counſel take,
While yet ſecurely on the earth you ſtand;
Nor touch the horſes with too raſh a hand.
ADDISON.

Juſt in the gate, and in the jaws of hell,
Revengeful cares, and ſullen ſorrows dwell;
And pale diſeaſes, and repining age;
Want, fear, and famine's unreſiſted rage,
DRYDEN.

42 Our luſts are Gods, and what they will is fate.

43 Its life is motion.

44 Strive not
Your patron's boſom to explore;
And let not wine or anger wreſt
Th' intruſted ſecret from your breaſt.
FRANCIS.

——— They, who myſteries reveal,
Beneath my roof ſhall never live,
Shall never hoiſt with me the doubtful ſail.
FRANCIS.

45 No faith of partnerſhip dominion owns;
Still diſcord hovers o'er divided thrones.

Hills, vales, and floods appear already croſt;
And, e'er he ſtarts, a thouſand ſteps are loſt.
POPE.

46 Far from my table be the tell-tale gueſt.

47 ——— Ev'ry age relates,
That equal crimes unequal fates have found,
And whilſt one villain ſwings another's crown'd
CREECH.

48 As reſcu'd from intended wrong,
The modeſt virgin pac'd along,
By blaſting heav'n depriv'd of day
Beneath her feet th' accuſer lay:
She mark'd, and ſoon the pray'r aroſe
To HIM who bade us love our foes;
By faith inforc'd, the pious call
Again relum'd the ſightleſs ball.

49 ——— They lightly ſkim,
And gently ſip the dimply river's brim.
His be the joy t'approach th' untaſted ſprings.

50 The wretch that often has deceiv'd,
Though truth he ſpeaks, is ne'er believ'd.

51 Is a diſcourſe beautified by a quotation from Pindar and Horace? and ſhall we think it blemiſhed by a paſſage from the ſacred pſalms aptly interwoven? Do we deſpiſe the books which were dictated by the SPIRIT of GOD, in compariſon of Homer, Euripides, and Ennius?

52 ——— Triſles ſuch as theſe
To ſerious miſchiefs lead. FRANCIS.

53 Each has his lot, and bears the fate he drew.

54 ——— His confidence in heav'n
Sunk by degrees. ———

55 While

MOTTOS of the FIRST VOLUME.

NUMB.

55 While dangers hourly round us riſe,
No caution guards us from ſurprize. FRANCIS.

56 How oft the fear of ill to ill betrays!

57 —— O more than human voice!—

58 They condemn what they do not underſtand.

Stronger than thunder's winged force,
All powerful gold can ſpeed its courſe,
Through watchful guards its paſſage make
And loves through ſolid walls to break:
From gold the overwhelming woes,
That cruſh'd the Grecian augur roſe;
Philip with gold through cities broke,
And rival monarchs felt his yoke;
Captains of ſhips to gold are ſlaves,
Though fierce as their own winds and waves.
FRANCIS.

The conſcious huſband bids her riſe,
When ſome rich factor courts her charms,
Who calls the wanton to his arms,
And, prodigal of wealth and fame,
Profuſely buys the coſtly ſhame. FRANCIS.

A poet's beverage humbly cheap,
(Should great Mæcenas be my gueſt)
The vintage of the Sabine grape,
But yet in ſober cups ſhall crown the feaſt:
'Twas rack'd into a Grecian caſk,
Its rougher juice to melt away;
I ſeal'd it too — a pleaſing taſk!
With annual joy to mark the glorious day,
When in applauſive ſhouts thy name
Spread from the theatre around,
Floating on thy own Tiber's ſtream,
And Echo, playful nymph, return'd the ſound. FRANCIS.

Varius, *a ſwan of Homer's wing,*
Shall brave Agrippa's conqueſts ſing.
FRANCIS.

Before my cloſing eyes, dear Cynthia, ſtand,
Held weakly by my fainting trembling hand.

Bleſt was my reign, retiring Cynthia cry'd,
Not till he left my breaſt, Tibullus dy'd.
Forbear, ſaid Nemeſis, my loſs to moan,
The fainting trembling hand was mine alone.

NUMB.

59 If not a ſouſe in thy lank purſe appear,
Go mount the roſtrum and turn auctioneer;
With china crack'd the greedy crowd trepan,
With ſpurious pictures and with falſe japan;
Sell the collected ſtores of miſers dead,
Or Engliſh peers for debts to Gallia fled.

——— Where pigeons lay their eggs.
Where ſhiv'ring worth no longer finds a home.

——— To pine,
Look pale, and all December taſte no wine.
DRYDEN.

O! in this ample grove could I behold
The tree that blooms with vegetable gold.
PITT.

60 Our foes may teach, the wiſe by foes are taught.

61 Each inly murm'ring at th' unequal meed,
Repines that merit ſhould reward exceed.

62 Capricious fortune ever joys,
With partial hand to deal the prize,
To cruſh the brave and cheat the wiſe.
The good are few.

63 Periſh thoſe! who have ſaid our good things before us.

64 Acquaintance grew, th' acquaintance they improve
To friendſhip, friendſhip ripen'd into love.
EUSDEN.

65 Love, which the furies irritate to rage.

66 Not him I prize who poorly gains
From death the palm which blood diſtains;
But him who wins with nobler ſtrife
An unpolluted wreath from life.

67 They poliſh life by uſeful arts.

68 How vain the joy for which our pain muſt pay.

69 Men willingly believe what they wiſh to be true.

70 Stranger to folly and to fear,
With pure untainted honour bright,
Virtue diſdains to lend an ear
To the mad people's ſenſe of right.

THE

THE ADVENTURER.

NUMBER I.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *November 7*, 1752.

Hâc arte Pollux & vagus Hercules
Innixus, arces attigit igneas. HOR.

AS every man in the exerciſe of his duty to himſelf and the community, ſtruggles with difficulties which no man has always ſurmounted, and is expoſed to dangers which are never wholly eſcaped; life has been conſidered as a warfare, and courage as a virtue more neceſſary than any other. It was ſoon found, that without the exerciſe of courage, without an effort of the mind by which immediate pleaſure is rejected, pain deſpiſed, and life itſelf ſet at hazard, much cannot be contributed to the public good,

nor ſuch happineſs procured to ourſelves as is conſiſtent with that of others.

BUT as pleaſure can be exchanged only for pleaſure, every art has been uſed to connect ſuch gratifications with the exerciſe of courage, as compenſate for thoſe which are given up: the pleaſures of the imagination are ſubſtituted for thoſe of the ſenſes, and the hope of future enjoyments for the poſſeſſion of preſent; and to decorate theſe pleaſures and this hope, has wearied eloquence and exhauſted learning. Courage has been dignified with the name of heroic virtue; and heroic virtue has deified the hero; his ſtatue, hung round with enſigns of terror, frowned in the gloom of a wood or a temple; altars were raiſed before it, and the world was commanded to worſhip.

THUS the ideas of courage, and virtue, and honour, are ſo aſſociated, that wherever we perceive courage we infer virtue and aſcribe honour; without conſidering whether courage was exerted to produce happineſs or miſery, in the defence of freedom or ſupport of tyranny.

BUT though courage and heroic virtue are ſtill confounded, yet by courage nothing more is generally underſtood than a power of oppoſing danger with ſerenity and perſeverance. To ſecure the honours which are beſtowed upon courage by cuſtom, it is indeed neceſſary that this danger ſhould be voluntary; for a courageous reſiſtance of dangers to which we are neceſſarily expoſed by our ſtation, is conſidered merely as the diſcharge of our duty, and brings only a negative reward, exemption from infamy.

NOT every one therefore who eſcapes the infamy of cowardice, can obtain the honours that have been decreed to courage: and

perhaps

perhaps it will be found, that to the reſiſtance of danger, which is conſidered as a duty, we may be ſtimulated by fear; although to that which is deemed ſupererogation we can only be animated by hope: and though no man has ever done all that juſtice might exact, yet almoſt every man has upon ſome occaſion done more.

If a General perceives that ſome deſperate ſervice is neceſſary, which may be performed by a private centinel, it cannot be ſaid of any individual that this ſervice is his duty; he may wait the deciſion of the lot without diſgrace, and therefore if he prevents it he acquires honour: if the lot is caſt, the ſervice then becomes the duty of him who is thus ſelected; and though an attempt to elude it would degrade him to a coward, yet to proceed without repining would ſcarce exalt him to a hero. But if juſt as he is about to enter upon his expedition, a volunteer ſhould ſtep forward, and conſcious of ſuperior abilities or more ſteady fortitude, ſhould offer to execute it himſelf, his glory would be greater than could have been acquired by the ſoldier, becauſe the whole of his danger would be the effect of choice: the ſoldier was expoſed by his ſtation, at leaſt to the lot; and the lot was only to determine whether his life ſhould be expoſed in a leſs or a greater degree, perhaps whether he ſhould ſpring the mine or mount the breach.

He then who patiently ſuffers that which he cannot without guilt avoid, eſcapes infamy but does not obtain praiſe. It is the man who provokes danger in its receſs, who quits a peaceful retreat, where he might have ſlumbered in eaſe and ſafety, for peril and labour, to drive before a tempeſt or to watch in a camp; the man who deſcends from a precipice by a rope at midnight to fire a city that is beſieged, or who ventures forward into regions of perpetual cold and darkneſs, to diſcover new paths of navigation and diſcloſe new ſecrets of the deep; it is the Adventurer alone on whom

every

every eye is fixed with admiration, and whoſe praiſe is repeated by every voice.

But it muſt be confeſſed that this is only the praiſe of prejudice and of cuſtom: reaſon as yet ſees nothing either to commend or imitate: a more ſevere ſcrutiny muſt be made before ſhe can admit courage to belong to virtue, or intitle its poſſeſſor to the palm of honour.

If new worlds are ſought merely to gratify avarice or ambition, for the treaſures that ripen in the diſtant mine, or the homage of nations whom new arts of deſtruction may ſubdue; or if the precipice is deſcended merely for a pecuniary conſideration; the Adventurer is in the eſtimation of reaſon as worthleſs and contemptible as the robber who defies a gibbet for the hire of a ſtrumpet, or the fool who lays out his whole property on a lottery ticket. Reaſon conſiders the motive, the means, and the end, and honours courage only when it is employed to effect the purpoſe of virtue. Whoever expoſes life for the good of others, and deſires no ſuperadded reward but fame, is pronounced a hero by the voice of reaſon, and to with-hold the praiſe that he merits would be an attempt equally injurious and impoſſible. How much then is it to be regretted, that ſeveral ages have elapſed ſince all who had the will had alſo the power thus to ſecure at once the ſhout of the multitude and the eulogy of the philoſopher! The laſt who enjoyed this privilege were the heroes that the hiſtory of certain dark ages diſtinguiſhes by the name of Knights Errant; beings who improved the opportunities of glory that were peculiar to their own times, in which giants were to be encountered, dragons deſtroyed, enchantments diſſolved, and captive princeſſes ſet at liberty.

THESE heroes, however numerous, or wherever they dwelt, had nothing more to do, than as ſoon as Aurora with her dewy fingers unlocked the roſy portals of the Eaſt, to mount the ſteed, graſp the lance, and ride forth attended by a faithful ſquire: a giant or a dragon immediately appeared; or a caſtle was perceived with a mote, a bridge and a horn: the horn is ſounded, a dwarf firſt appears, and then an enchanter; a combat enſues, and the enchanter is defeated: the Knight enters the caſtle, reads a Taliſman, diſſolves the enchantment, receives the thanks of the princeſſes and encomium of the knights, then is conducted by the principal lady to the court of her father, is there the object of univerſal admiration, refuſes a kingdom, and ſets out again to acquire new glory by a ſeries of new adventures.

BUT if the world has now no employment for the Knight Errant, the ADVENTURER may ſtill do good for fame. Such is the hope with which he quits the quiet of indolence and the ſafety of obſcurity; for ſuch ambition he has exchanged content; and ſuch is his claim as a candidate for praiſe. It may indeed be objected, that he has no right to the reward; becauſe, if it be admitted that he does good for fame, it cannot be pretended that it is at the riſque of life: but honour has been always allowed to be of greater value than life. If therefore the ADVENTURER riſques honour, he riſques more than the Knight. The ignominy which falls on a diſappointed candidate for public praiſe, would by thoſe very Knights have been deemed worſe than death; and who is more truly a candidate for public praiſe than an author? But as the Knights were without fear of death, the ADVENTURER is without fear of diſgrace or diſappointment: he confides like them in the temper of his weapon and the juſtice of his cauſe; he knows he has not far to go before he will meet with ſome fortreſs that has been raiſed by ſophiſtry

phiſtry for the aſylum of error, ſome enchanter who lies in wait to enſnare innocence, or ſome dragon breathing out his poiſon in defence of infidelity: he has alſo the power of enchantment which he will exerciſe in his turn; he will ſometimes crowd the ſcene with ideal beings, ſometimes recal the paſt, and ſometimes anticipate the future; ſometimes he will tranſport thoſe who put themſelves under his influence to regions which no traveller has yet viſited, and will ſometimes confine them with inviſible bands till the charm is diſſolved by a word which will be placed the laſt in a paper which he ſhall give them.

NOR does he fear that this boaſt ſhould draw upon him the imputation of arrogance or of vanity; for the Knight, when he challenged an army, was not thought either arrogant or vain: and yet as every challenge is a boaſt, and implies a conſciouſneſs of ſuperiority, the oſtentation is certainly in proportion to the force that is defied; but this force is alſo the meaſure of danger, and danger is the meaſure of honour. It muſt alſo be remarked, that there is great difference between a boaſt of what we ſhall do, and of what we have done. A boaſt when we enter the liſts is a defiance of danger; it claims attention and it raiſes expectation: but a boaſt when we return is only an exultation in ſafety, and a demand of praiſe which is not thought to be due, for the praiſe that is thought to be due is always paid. Let it be remembered therefore, that if the ADVENTURER raiſes expectation, he proportionably increaſes his danger; and that he aſks nothing which the public ſhall deſire to withold.

LONDON:

Printed for J. PAYNE, at Pope's Head in Pater noſter-row, where Letters to the ADVENTURER are received.

*** Theſe Numbers will be formed into regular Volumes, to each of which will be printed a Title, a Table of Contents, and a Tranſlation of the Mottos and Quotations.

THE ADVENTURER.

NUMBER II.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *November* 11, 1752.

Palma negata macrum, donata reducit opimum. HOR.

THE multitudes that ſupport life by corporal labour, and eat their bread in the ſweat of their brow, commonly regard inactivity as idleneſs; and have no conception, that wearineſs can be contracted in an elbow-chair, by now and then peeping into a book, and muſing the reſt of the day: the ſedentary and ſtudious, therefore, raiſe their envy or contempt, as they appear either to poſſeſs the conveniencies of life by the mere bounty of fortune, or to ſuffer the want of them by refuſing to work.

IT is, however, certain, that to think is to labour; and that as the body is affected by the exerciſe of the mind, the fatigue of the ſtudy is not leſs, than that of the field or the manufactory.

BUT the labour of the mind, though it is equally wearisome with that of the body, is not attended with the ſame advantages. Exerciſe gives health, vigour and chearfulneſs, ſound ſleep and a keen appetite; the effects of ſedentary thoughtfulneſs are diſeaſes that imbitter and ſhorten life, interrupted reſt, taſteleſs meals, perpetual languor and cauſeleſs anxiety.

NO natural inability to perform manual operations, has been obſerved to proceed from diſinclination; the reluctance, if it cannot be removed, may be ſurmounted, and the artificer then proceeds in his work with as much dexterity and exactneſs, as if no extraordinary effort had been made to begin it: but with reſpect to the productions of imagination and wit, a mere determination of the will is not ſufficient; there muſt be a diſpoſition of the mind which no human being can procure, or the work will have the appearance of a forced plant, in the production of which the induſtry of art has been ſubſtituted for the vigour of nature.

NOR does this diſpoſition always enſure ſucceſs, though the want of it never fails to render application ineffectual; for the writer who ſits down in the morning fired with his ſubject and teeming with ideas, often finds at night, that what delighted his imagination offends his judgment, and that he has

loſt

loſt the day by indulging a pleaſing dream, in which he joined together a multitude of ſplendid images without perceiving their incongruity.

THUS the wit is condemned to paſs his hours, thoſe hours which return no more, in attempting that which he cannot effect, or in collecting materials which he afterwards diſcovers to be unfit for uſe: but the mechanic and the huſbandman know, that the work which they perform will always bear the ſame proportion to the time in which they are employed, and the diligence which they exert:

NEITHER is the reward of intellectual equally certain with that of corporal labour; the artificer, for the manufacture which he finiſhes in a day, receives a certain ſum; but the wit frequently gains no advantage from a performance at which he has toiled many months, either becauſe the town is not diſpoſed to judge of his merit, or becauſe he has not ſuited the popular taſte.

IT has been often obſerved, that not the value of a man's income, but the proportion which it bears to his expences, juſtly denominates him rich or poor; and that it is not ſo much the manner in which he lives, as the habit of life he has contracted, which renders him happy or wretched. For this reaſon, the labour of the mind, even when it is adequately rewarded, does not procure means of happineſs in the ſame proportion as that of the body. They that ſing at the loom, or whiſtle after the plough, wiſh not for intellectual entertainment; if they have plenty of wholeſome food, they do not repine at the inelegance of their table, nor are they leſs happy becauſe they are not treated with

with ceremonious reſpect and ſerved with ſilent celerity. The ſcholar is always conſidered as becoming a gentleman by his education; and the wit as conferring honour upon his company, however elevated by their rank or fortune: they are, therefore, frequently admitted to ſcenes of life very different from their own; they partake of pleaſures which they cannot hope to purchaſe; and many ſuperfluities become neceſſary, by the gratification of wants which in a lower claſs they would never have known.

THUS, the peaſant and the mechanic, when they have received the wages of the day, and procured their ſtrong beer and ſupper, have ſcarce a wiſh unſatisfied; but the man of nice diſcernment and quick ſenſations, who has acquired a high reliſh of the elegancies and refinements of life, has ſeldom philoſophy enough to be equally content with that which the reward of genius can purchaſe.

AND yet there is ſcarce any character ſo much the object of envy, as that of a ſucceſsful writer: but thoſe who only ſee him in company, or hear encomiums on his merit, form a very erroneous opinion of his happineſs: they conceive him as perpetually enjoying the triumphs of intellectual ſuperiority; as diſplaying the luxuriancy of his fancy, and the variety of his knowledge, to ſilent admiration; or liſtening in voluptuous indolence to the muſic of praiſe. But they know not, that theſe lucid intervals are ſhort and few; that much the greater part of his life is paſſed in ſolitude and anxiety; that his hours glide away unnoticed, and the day like the night is contracted to a moment by the intenſe application of the mind to its object: locked up from every eye, and loſt even to himſelf

ſelf, he is reminded that he lives only by the neceſſities of life; he then ſtarts as from a dream, and regrets that the day has paſſed unenjoyed, without affording means of happineſs to the morrow.

WILL HARDMAN the ſmith had three ſons, Tom, Ned and George. George, who was the youngeſt, he put apprentice to a taylor; the two elder were otherwiſe provided for: he had by ſome means the opportunity of ſending them to ſchool upon a foundation, and afterwards to the Univerſity. Will thought that this opportunity to give his boys good learning, was not to be miſſed: "learning," he ſaid, "was a portion "which the D--v--l could not wrong them of; and when he "had done what he ought for them, they muſt do for them-"ſelves."

As he had not the ſame power to procure them livings, when they had finiſhed their ſtudies they came to London. They were both ſcholars; but Tom was a genius, and Ned was a dunce: Ned became uſher in a ſchool at the yearly ſalary of twenty pounds, and Tom ſoon diſtinguiſhed himſelf as an author: he wrote many pieces of great excellence, but his reward was ſometimes witheld by caprice, and ſometimes intercepted by envy. He paſſed his time in penury and labour; his mind abſtracted in the recollection of ſentiment, and perplexed in the arrangement of his ideas and the choice of expreſſion.

GEORGE in the mean time became a maſter in his trade, kept ten men conſtantly at work upon the board, drank his beer out of a ſilver tankard, and boaſted, that he might be as well to paſs in a few years as many of thoſe for whom he made laced cloaths,

cloaths, and who thought themſelves his betters. Ned wiſhed earneſtly that he could change ſtations with George: but Tom in the pride of his heart diſdained them both; and declared, that he would rather periſh upon a bulk with cold and hunger, than ſteal through life in obſcurity, and be forgotten when he was dead.

THE ADVENTURER.

NUMBER III.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *November* 14, 1752.

——— *Scenis decora alta futuris.* VIRG.

To the ADVENTURER.

SIR,

AS the buſineſs of Pantomimes is become a very ſerious concern, and the curioſity of mankind is perpetually thirſting after novelties, I have been at great pains to contrive an entertainment, in which every thing ſhall be united that is either the delight or aſtoniſhment of the preſent age: I have not only ranſacked the fairs of Bartholomew and Southwark, but pickt up every uncommon animal, every amazing prodigy of nature, and every ſurprizing performer, that has lately appeared within the bills of mortality. As ſoon as I am provided with a theatre ſpacious enough for my purpoſe, I intend to exhibit a moſt ſublime Pantomime in the mo-

dern taſte; but far more oſtentatious in its feats of activity, its ſcenes, decorations, machinery, and monſters. A ſketch of my deſign I ſhall lay before you; and you may poſſibly think it not inconſiſtent with the character of ADVENTURER to recommend it to public notice.

I have choſen for my ſubject the *Fable of Hercules*, as his labours will furniſh me with the moſt extraordinary events, and give me an opportunity of introducing many wonders of the monſtrous creation. It is ſtrange that this ſtory, which ſo greatly recommends itſelf by its incredibility, ſhould have hitherto eſcaped the ſearch of thoſe penetrating geniuſes, who have rummaged not only the legends of antiquity, but the fictions of Fairy tales, and little hiſtory books for children, to ſupply them with materials for Perſeus and Andromeda, Doctor Fauſtus, Queen Mab, &c. In imitation, therefore, of theſe illuſtrious wits, I ſhall call my entertainment by the name of HARLEQUIN HERCULES.

, IN the original ſtory, as a prelude to his future victories, we are told that Hercules ſtrangled two ſerpents in the cradle: I ſhall therefore open with this circumſtance; and have prepared a couple of paſte-board ſerpents of an enormous length, with internal ſprings and movements for their contortions, which I dare ſay will far exceed that moſt aſtoniſhing one in Orpheus and Eurydice. Any of the common ſized particoloured gentry, that have learnt to whimper and whine after being *hatched in the egg in the Rape of Proſerpine*, may ſerve for this ſcene: but as the man Hercules muſt be ſuppoſed to be of a preternatural bulk of body, *the modern Coloſſus* has practiſed the tiptoe ſtep and tripping air for the enſuing parts. Inſtead of a ſword of lath, I ſhall arm him, in conformity to his character, with a huge cork club.

THE firſt labour, as they are called, is the killing the Nemean Lion, who, in imitation of the fable, ſhall drop from an oiled-paper moon. We have been long accuſtomed to admire lions upon the ſtage; but I ſhall vaſtly improve upon this, by making our conqueror flea him upon the ſpot, and cloak himſelf with the ſkin: I have, therefore, got a tawny coloured hide made of coarſe ſerge, with

with the ears, mane, and tip of the tail properly buſhed out, with brown worſted.

NEXT to this is the deſtruction of the Hydra, a terrible ſerpent, with ſeven heads; and as two were ſaid to ſprout up again in the place of every one that was cut off, I deſign by the art of my machinery to exhibit a ſucceſſive regeneration of double heads, till a hundred and more are prepared to be knocked off by one ſtroke of the aforeſaid cork club.

I have a beautiful canvas wild boar of Erymanthus for the third labour, which (as Harlequin is to carry it off the ſtage upon his ſhoulders) has nothing in its belly but a wadding of tow, and a little boy who is to manage its motions, to let down the wire jaw, or grind the wooden tuſks; and though I could rather wiſh he were able to grunt and growl, yet as that is impoſſible, I have taught the urchin to ſqueak prodigiouſly like a pig.

THE fourth labour, his catching the hind of Menelaus's hills, whoſe feet were of braſs and horns of gold, I fear I muſt omit; becauſe I cannot break any common buck to run ſlow enough. But he is next to drive away thoſe enormous birds of Stymphalus's lake, which were of ſuch prodigious bigneſs, that they intercepted the light with their wings, and took up whole men as their prey. I have got a flock of them formed of leather covered with raven's feathers: they are a little unwieldy, I muſt confeſs; but I have diſpoſed my wires, ſo as to play them about tolerably well, and make them flap out the candles; and two of the largeſt are to gulp down the grenadiers ſtationed at each door of the ſtage, with their caps, muſkets, bayonets, and all their accoutrements.

THE ſixth labour is an engagement with the Amazons; to repreſent whom, I have hired all *the wonderful tall men and women*, that have been lately exhibited in this town. The part of Hyppolita their queen is to be played by the *female Samſon*, who after the company has been amazed with the vaſt proofs of her ſtrength, is to be fairly flung in a wreſtling bout by our invincible Harlequin.

I ſhall then preſent you with a proſpect of the Augean Stable, where you will have an arrangement on each ſide of ſeven or eight cows hides ſtuft with ſtraw, which the fancy's eye may as eaſily multiply into a thouſand, as in a tragedy battle it has been uſed to do half a dozen ſcene-ſhifters into an army. Hercules's method of cleanſing this ſtable is well known; I ſhall therefore let looſe a whole river of pewter to glitter along the ſtage, far ſurpaſſing any little clinking *caſcade of tin*, that the Playhouſe or Vauxhall can boaſt of.

As he is next to ſeize upon a bull breathing out fire and flames, I had prepared one accordingly, with the palate and noſtrils properly loaded with wild-fire and other combuſtibles; but by the unſkilfulneſs of the fellow incloſed in it, while he was rehearſing Bull's part, the head took fire, which ſpread to the carcaſe, and the fool narrowly eſcaped ſuffering the torment of Phalaris. This accident I have now guarded againſt, by having lined the roof and jaws with thin plates of painted iron.

To perſonate Geryon, who had three bodies, I have contrived to tye three men together back to back (one of them the *famous Negro who ſwings about his arms in every direction*;) and theſe will make full as groteſque a figure as *the man with the double maſk*. As Harlequin for his eighth labour is to deliver this tripple-form monſter to be devoured by his cannibal oxen, I ſhall here with the greateſt propriety exhibit *the noted ox with ſix legs and two bellies*; and as Diomede muſt be ſerved up in the ſame manner as a meal for his fleſh-eating horſes, this will furniſh me with a good pretext for introducing *the beautiful Panther-Mare*.

After theſe I ſhall tranſport you to the orchard of the Heſperides, where you will feaſt your ſight with the green paper trees and gilt apples. I have bought up the old copper dragon of Wantley, as a guard to this forbidden fruit; and when he is new burniſhed, and the tail ſomewhat lengthened, his aſpect will be much more formidable than his brother dragon's in *Harlequin Sorcerer*.

But the full diſplay of my art is reſerved for the laſt labour, the deſcent through a trap-door into HELL. Though this is the moſt applauded ſcene in many of our favourite Pantomines,

mimes, I don't doubt but my HELL will outdo whatever has been hitherto attempted of the kind, whether in its gloomy decorations, its horrours, its flames, or its devils. I have engaged the engineer of Cuper's Gardens to direct the fireworks: Ixion will be whirled round upon a wheel of blazing ſalt-petre; Tantalus will catch at a refluent flood of burning roſin; and Siſyphus is to roll up a ſtone charged with crackers and ſquibs, which will bound back again with a thundering exploſion: at a diſtance you will diſcover black ſteams ariſing from the river Styx, repreſented by a ſtream of melted pitch: *the noted fire-eater* alſo ſhall make his appearance, ſmoking out of red-hot tobacco-pipes, champing lighted brimſtone, and ſwallowing his infernal *meſs of broth*. Harlequin's errand hither being only to bring away Cerberus, I have inſtructed *the moſt amazing new Engliſh Chien Savant* to act the part of this three-headed dog, with the aſſiſtance of two artificial noddles faſtened to his throat. The ſagacity of this animal will ſurely delight much more than the pretty tricks of his rival, the *human hound* in another entertainment.

THUS have I brought my Hercules through his twelve capital enterprizes; though I purpoſe to touch upon ſome other of the Grecian hero's atchievements. I ſhall make him kill Cacus the three-headed robber, and ſhall carry him to Mount Caucaſus to untye Prometheus, whoſe liver was continually preyed upon by a vulture. This laſt-mentioned incident I cannot paſs over, as I am reſolved that my vulture ſhall vie in bulk, beauty and docility, with *the ſo much applauded ſtupendous oſtrich:* and towards the end I doubt not but I ſhall be able to triumph over *the ſorcerer's great gelding*, by the exhibition of my Centaur Neſſus, who is to carry off *the little woman that weighs no more than twenty-three pounds*, in the character of Deianira; a burthen great enough for the oſtler who is to play the *brute-half* of my Centaur, as his back muſt be bent horizontally, in order to fix his head againſt the rump of the *man-half*.

THE whole piece will conclude with Harlequin in a bloody ſhirt, ſkipping, writhing, and rolling, and at length expiring, to the irregular motions of the fiddle-ſtick: though, if any of the fire-

fire-offices will enſure the houſe, he ſhall mount the kindled pile, and be burned to aſhes in the preſence of the whole audience.

INTRIGUE is the ſoul of theſe dumb-ſhews, as well as of the more ſenſeleſs farces: Omphale, therefore, or Deianira muſt ſerve for my Colombine; and I can ſo far wreſt the fable to my own purpoſe, as to ſuppoſe that theſe dangers were encountered by Harlequin for their ſakes. Eriſtheus, the perſecutor of Hercules, will be properly characteriſed by Pantaloon, and the ſervant, whoſe buſineſs it is, as Homer ſays, *to ſhake the regions of the Gods with laughter*, ſhall be the *wonderful little Norfolk-man*; as in all books of chivalry, you never read of a giant but you are told of a dwarf. The fellow with Stentorian lungs, who can break glaſſes and ſhatter window-panes with the loudneſs of his vociferation, has engaged in that one ſcene, where Hercules laments the loſs of his Hylas, to make the whole houſe ring again with his bawling; and *the wonderful man*, who talks in his belly, and can fling his voice into any part of a room, has promiſed to anſwer him in the character of Echo.

I cannot conclude without informing you, that I have made an uncommon proviſion for the neceſſary embelliſhments of ſinging and dancing. Grim Pluto, you know, the black-peruked Monarch, muſt bellow in baſs, and the attendant devils cut capers in flame-coloured ſtockings, as uſual: but as Juno cheriſhed an immortal hatred to our hero, ſhe ſhall deſcend in a chariot drawn by peacocks and trill forth her rage; Deianira too ſhall vent her amorous ſighs to ſoft airs: the Amazons with their gilt-leather breaſt-plates and helmets, their tin-pointed ſpears and looking-glaſs ſhields, ſhall give you the Pyrrhic dance to a preamble on the kettle-drums; and at Omphale's court, after Hercules has reſigned his club, to celebrate her triumph I ſhall introduce a grand dance of diſtaffs, in emulation of *the Witches dance of broomſticks*. Nothing of this kind ſhall be omitted, that may heighten either the grandeur or beauty of my entertainment: I ſhall therefore, I hope, find a place ſome where in this piece, as I cannot now have the *wire-dancer*, to bring on my *Dancing-Bears*.

I am,

A SIR,

Your humble Servant,

LUN Tertius.

THE ADVENTURER.

NUMBER IV.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *November* 18, 1752.

Fictа voluptatis cauſâ ſint proxima veris. HOR.

NO ſpecies of writing affords ſo general entertainment as the relation of events; but all relations of events do not entertain in the ſame degree.

IT is always neceſſary, that facts ſhould appear to be produced in a regular and connected ſeries, that they ſhould follow in a quick ſucceſſion, and yet that they ſhould be delivered with diſcriminating circumſtances. If they have not a neceſſary and apparent connection, the ideas which they

excite obliterate each other, and the mind is tantalized with an imperfect glimpse of innumerable objects that just appear and vanish; if they are too minutely related, they become tiresome; and if divested of all their circumstances, insipid; for who that reads in a table of chronology or an index, that a city was swallowed up by an earthquake, or a kingdom depopulated by a pestilence, finds either his attention engaged or his curiosity gratified.

THOSE narratives are most pleasing, which not only excite and gratify curiosity but engage the passions.

HISTORY is a relation of the most natural and important events: history, therefore, gratifies curiosity, but it does not often excite either terror or pity; the mind feels not that tenderness for a falling state, which it feels for an injured beauty; nor is it so much alarmed at the migration of barbarians who mark their way with desolation, and fill the world with violence and rapine, as at the fury of a husband, who, deceived into jealousy by false appearances, stabs a faithful and affectionate wife kneeling at his feet and pleading to be heard.

VOYAGES and TRAVELS have nearly the same excellencies and the same defects: no passion is strongly excited except wonder; or if we feel any emotion at the danger of the traveller, it is transient and languid, because his character is not rendered sufficiently important; he is rarely discovered to have any excellencies but daring curiosity; he is never the object of admiration, and seldom of esteem.

BIOGRAPHY would always engage the passions, if it could sufficiently gratify curiosity: but there have been few among the whole human species, whose lives would furnish a single adventure;

ture; I mean ſuch a complication of circumſtances, as hold the mind in an anxious yet pleaſing ſuſpenſe, and gradually unfold in the production of ſome unforeſeen and important event; much leſs ſuch a ſeries of facts, as will perpetually vary the ſcene, and gratify the fancy with new views of life.

BUT NATURE is now exhauſted; all her wonders have been accumulated, every receſs has been explored, deſerts have been traverſed, Alps climbed, and the ſecrets of the deep diſcloſed; time has been compelled to reſtore the empires and the heroes of antiquity; all have paſſed in review; yet fancy requires new gratifications, and curioſity is ſtill unſatisfied.

THE reſources of ART yet remain; the ſimple beauties of nature, if they cannot be multiplied, may be compounded, and an infinite variety produced, in which by the union of different graces both may be heightened, and the coalition of different powers may produce a proportionate effect.

THE EPIC POEM at once gratifies curioſity and moves the paſſions; the events are various and important; but it is not the fate of a nation, but of the hero in which they terminate, and whatever concerns the hero engages the paſſions; the dignity of his character, his merit, and his importance, compel us to follow him with reverence and ſolicitude, to tremble when he is in danger, to weep when he ſuffers, and to burn when he is wronged; with theſe viciſſitudes of paſſion every heart attends Ulyſſes in his wanderings and Achilles to the field.

UPON this occaſion the OLD ROMANCE may be conſidered as a kind of epic, ſince it was intended to produce the ſame effect upon the mind nearly by the ſame means.

In both theſe ſpecies of writing truth is apparently violated: but though the events are not always produced by probable means, yet the pleaſure ariſing from the ſtory is not much leſſened; for fancy is ſtill captivated with variety, and paſſion has ſcarce leiſure to reflect, that ſhe is agitated with the fate of imaginary beings, and intereſted in events that never happened.

The Novel, though it bears a nearer reſemblance to truth, has yet leſs power of entertainment; for as it is confined within the narrower bounds of probability, the number of incidents is neceſſarily diminiſhed, and if it deceives us more it ſurprizes us leſs. The diſtreſs is indeed frequently tender, but the narrative often ſtands ſtill; the lovers compliment each other in tedious letters and ſet ſpeeches, trivial circumſtances are enumerated with a minute exactneſs, and the reader is wearied with languid deſcriptions and impertinent declamation.

But the moſt extravagant and yet perhaps the moſt generally pleaſing of all literary performances, are thoſe in which ſupernatural events are every moment produced by Genii and Fairies; ſuch are the "Arabian nights entertainment," the "Tales of the "counteſs d'Anois," and many others of the ſame claſs. It may be thought ſtrange, that the mind ſhould with pleaſure acquieſce in the open violation of the moſt known and obvious truths; and that relations which contradict all experience, and exhibit a ſeries of events that are not only impoſſible but ridiculous, ſhould be read by almoſt every taſte and capacity with equal eagerneſs and delight. But it is not perhaps the mere violation of truth or of probability that offends, but ſuch a violation only as perpetually recurs. The mind is ſatisfied, if every event appears to have an adequate cauſe; and when the agency of Genii and Fairies is once admitted,

mitted, no event which is deemed poſſible to ſuch agents is rejected as incredible or abſurd; the action of the ſtory proceeds with regularity, the perſons act upon rational principles, and ſuch events take place as may naturally be expected from the interpoſition of ſuperior intelligence and power: ſo that though there is not a natural, there is at leaſt a kind of moral probability preſerved, and our firſt conceſſion is abundantly rewarded by the new ſcenes to which we are admitted, and the unbounded proſpect that is thrown open before us.

BUT though we attend with delight to the atchievements of a hero who is tranſported in a moment over half the globe upon a griffon, and ſee with admiration a palace or a city vaniſh upon his breaking a ſeal or extinguiſhing a lamp: yet if at his firſt interview with a miſtreſs, for whoſe ſake he had fought ſo many battles and paſſed ſo many regions, he ſhould ſalute her with a box on the ear; or if immediately after he had vanquiſhed a giant or a dragon, he ſhould leap into a well or tie himſelf up to a tree; we ſhould be diſappointed and diſguſted, the ſtory would be condemned as improbable, unnatural, and abſurd, our innate love of truth would be applauded, and we ſhould expatiate on the folly of an attempt to pleaſe reaſonable beings, by a detail of events which can never be believed, and the intervention of agents which could never have exiſted.

DRAMATIC POETRY, eſpecially tragedy, ſeems to unite all that pleaſes in each of theſe ſpecies of writing, with a ſtronger reſemblance of truth and a cloſer imitation of nature: the characters are ſuch as excite attention and ſolicitude; the action is important, its progreſs is intricate yet natural, and the cataſtrophe is ſudden and ſtriking; and as we are preſent to every tranſaction, the images are more ſtrongly impreſſed, and the paſſions more forcibly moved.

FROM

FROM a dramatic poem to thoſe ſhort pieces which may be contained in ſuch a periodical paper as the ADVENTURER, is a bold tranſition. And yet ſuch pieces, although formed upon a ſingle incident, if that incident be ſufficiently uncommon to gratify curioſity, and ſufficiently intereſting to engage the paſſions, may afford an entertainment which, if it is not laſting, is yet of the higheſt kind. Of ſuch, therefore, this paper will frequently conſiſt: but it ſhould be remembered, that it is much more difficult and laborious, to invent a ſtory however ſimple and however ſhort, than to recollect topics of inſtruction, or to remark the ſcenes of life as they are ſhifted before us.

In the preceding paper, page 15. l. 16. for *Menelaus's hills*, read *Mænalus*.

THE ADVENTURER.

NUMBER V.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *November* 21, 1752.

——— *Et aves tutas movere per aëra pennas;*
Et lepus impavidus mediis erravit in agris:
Nec ſua credulitas piſcem ſuſpenderat hamo.
Cuncta ſine inſidiis, nullamque timentia fraudem,
Plenaque pacis erant.——— OVID.

I Have before remarked, that it is the peculiar infelicity of thoſe who live by intellectual labour, not to be always able equally to improve their time by application: there are ſeaſons when the power of invention is ſuſpended, and the mind ſinks into a ſtate of debility from which it can no more recover itſelf, than a perſon who ſleeps can by a voluntary effort awake. I was ſitting in my ſtudy a few nights ago in theſe perplexing circumſtances, and after long rumination and many ineffectual attempts to ſtart a hint which I might perſue in my lucubration of this day, I determined to go to bed, hoping that the morning would remove every impediment to ſtudy, and reſtore the vigour of my mind.

I was no ſooner aſleep than I was relieved from my diſtreſs by means, which, if I had been waking, would have increaſed it; and inſtead of impreſſing upon my mind a train of new ideas in a regular ſucceſſion, would have filled it with aſtoniſhment and terror. For in dreams, whether they are produced by a power of the imagination to combine images which reaſon would ſeparate, or whether the mind is paſſive and receives impreſſions from ſome inviſible agent, the memory ſeems to lie wholly torpid, and the underſtanding to be employed only about ſuch objects as are then preſented, without comparing the preſent with the paſt. When we ſleep, we often converſe with a friend who is either abſent or dead, without remembering that the grave or the ocean is between us. We float like a feather upon the wind, or we find ourſelves this moment in England and the next in India, without reflecting that the laws of nature are ſuſpended, or inquiring how the ſcene could have been ſo ſuddenly ſhifted before us. We are familiar with prodigies, we accommodate ourſelves to every event however romantic; and we not only reaſon, but act upon principles which are in the higheſt degree abſurd and extravagant.

In that ſtate, therefore, in which no prodigy could render me unfit to receive inſtruction, I imagined myſelf to be ſtill ſitting in my ſtudy, penſive and diſpirited, and that I ſuddenly heard a ſmall ſhrill voice pronounce theſe words, "Take your pen; I will dictate an ADVENTURER." I turned to ſee from whom this voice proceeded, but I could diſcover nothing: believing, therefore, that my good genius or ſome favouring muſe was preſent, I immediately prepared to write, and the voice dictated the following narrative.

I was the eldeſt ſon of a country gentleman who poſſeſſed a large eſtate, and when I was about nineteen years of age fell with my horſe as I was hunting: my neck was diſlocated by the fall, and for want of immediate aſſiſtance I died before I could be carried home: but I found myſelf the next moment, with inexpreſſible grief and aſtoniſhment, under the ſhape of a mongrel puppy in the ſtable of an inn, that was kept by a man who being butler to my father, had married the cook.

I was indeed greatly careſſed; but my maſter, in order as he ſaid to increaſe my beauty as well as my ſtrength, ſoon diſencumbered me of my ears and my tail. Beſides the pain that I ſuffered in the operation, I experienced the diſadvantages of this mutilation in a thouſand inſtances: this, however, was but a ſmall part of the calamity which in this ſtate I was appointed to ſuffer.

My maſter had a ſon about four years old, who was yet a greater favourite than myſelf; and his paſſions having been always indulged

as

as ſoon as they appeared, he was encouraged to gratify his reſentment againſt every thing, whether animate or inanimate, that had offended him, by beating me; and when he did any miſchief, for of other faults little notice was taken, the father, the mother or the maid, was ſure to chaſtiſe me in his ſtead.

THIS treatment from perſons whom I had been accuſtomed to regard with contempt, and command with inſolence, was not long to be born: early one morning, therefore, I departed. I continued my journey till the afternoon without ſtopping, though it rained hard: about four o'clock I paſſed through a village; and perceiving a heap of ſhavings that were ſheltered from the wet by the thatch of a houſe which ſome carpenters were repairing, I crept as I thought unnoticed into the corner, and laid myſelf down upon them: but a man who was plaining a board, obſerving that I was a ſtrange dog and of a mongrel breed, reſolved to make himſelf and his companions merry at my expence: for this purpoſe, having made a hole about two inches in diameter in a piece of deal, he ſuddenly catched me up, and putting the remainder of my tail through this diabolical engine, he made it faſt by driving in a wedge with a heavy mallet, which cruſhing the bone put me to inexpreſſible torment. The moment he ſet me down, the wretches, who had been ſpectators of this waggery, burſt into immoderate laughter at the aukward motions by which I expreſſed my miſery, and my ridiculous attempt to run away from that which I could not but carry with me. They hooted after me till I was out of their ſight: however, fear, pain and confuſion ſtill urging me forward with involuntary ſpeed, I ran with ſuch force between two pales that were not far enough aſunder to admit my clog, that I left it with the remainder of my tail behind me. I then found myſelf in a farm yard; and fearing that I ſhould be worried by the maſtiff which I ſaw at a diſtance, I continued my flight: but ſome peaſants who were at work in a neighbouring barn, perceiving that I ran without being perſued, that my eyes were inflamed, and that my mouth was covered with foam, imagined that I was mad, and knocked out my brains with a flail.

SOON after I had quitted this maimed and perſecuted carcaſs, I found myſelf under the wings of a bullfinch with three others that were juſt hatched. I now rejoiced in the hope of ſoaring beyond the reach of human barbarity, and becoming like my mother a denizon of the ſky: but my mother, before I was perfectly fledged, was ſurprized in her neſt by a ſchool-boy, who graſped her ſo hard to prevent her eſcape, that ſhe ſoon after died: he then took the neſt with all that it contained, which he depoſited in a baſket, where I preſently loſt my three companions in misfortune by change of food, and unſkilful management. I ſurvived; and ſoon after

after I could feed myſelf, I was taken by my tyrant's mother when ſhe went to pay her rent, as a preſent to her landlord's daughter, a young lady who was extremely beautiful and in the eighteenth year of her age.

My captivity now began to loſe its terrors: I no longer dreaded the rude gripe of a boiſterous urchin, whoſe fondneſs was ſcarce leſs dangerous than his reſentment; who, in the zeal of his attachment to a new plaything, might neglect me till I periſhed with hunger; or who might wring off my neck, becauſe he had ſome other uſe for the halfpenny which ſhould procure me food: the confinement of a cage became habitual; I was placed near a pleaſant window; I was conſtantly fed by one of the fineſt hands in the world; and I imagined, that I could ſuffer no miſery under the patronage of ſmiles and graces.

Such was my ſituation, when a young lady from London made an afternoon's viſit to my miſtreſs: ſhe took an opportunity to careſs me among her other favourites, which were a parrot, a monkey and a lap-dog; ſhe chirped, and holding out her finger to me, I hopped upon it; ſhe ſtroked me, put my head to her cheek, and to ſhew my ſenſibility of her favours I began to ſing: as ſoon as my ſong was over, ſhe turned to my miſtreſs, and told her, that the dear little creature might be made abſolutely the ſweeteſt bird in the world, only by putting out its eyes, and confining it in a leſs cage: to this horrid propoſal my fair keeper agreed, upon being again aſſured that my ſong would be very greatly improved; and the next day performed herſelf the operation, as ſhe had been directed, with the end of a hot knitting-needle. My condition was now more eaſily to be conceived than expreſſed: but I did not long ſuffer the mournful ſolitude of perpetual darkneſs; for a cat came one night into the room undiſcovered, dragged me through the wires of the cage, and devoured me.

I was not diſpleaſed to find myſelf once more at large; delivered from blindneſs and captivity, and ſtill able to ſport upon the breeze in the form of a cockchafer. But I had ſcarce entered this new ſcene of exiſtence, when a gentleman, in whoſe garden I was feaſting on one of the leaves of a cherry-tree, caught me, and turning to his ſon, a boy who had juſt been put into his firſt breeches, here Tommy, ſays he, is a bird for you. The boy received me with a grin of horrid delight, and, as he had been taught, immediately impaled me alive upon a corking-pin, to which a piece of thread was faſtened, and I was doomed to make my young maſter ſport, by fluttering about in the agonies of death; and

and when I was quite exhauſted, and could no longer uſe my wings, he was bid to tread upon me, for that I was now good for nothing; a command with which he mercifully complied, and in a moment cruſhed me to atoms with his foot.

FROM a cockchafer I tranſmigrated into an earth-worm, and found myſelf at the bottom of a farmer's dunghill. Under this change of circumſtances I comforted myſelf by conſidering, that if I did not now mount upon the wind, and tranſport myſelf from place to place with a ſwiftneſs almoſt equal to thought, yet I was not likely either to pleaſe or to offend mankind, both of which were equally fatal; and I hoped to ſpend my life in peace, by eſcaping the notice of the moſt cruel of all creatures.

BUT I did not long enjoy the comfort of theſe reflexions. I was one morning diſturbed by an unuſual noiſe, and perceived the ground about me to ſhake. I immediately worked my way upward to diſcover the cauſe; and the moment I appeared above the ſurface, I was eagerly ſnatched up by a man who had ſtuck a dung-fork into the ground, and moved it backward and forward to produce the effect that had now happened. I was put into a broken pan with many other aſſociates in misfortune, and ſoon after diſpoſed of to one of thoſe gentle ſwains who delight in angling. This perſon carried us the next morning to the brink of a river, where I preſently ſaw him take out one of my companions, and, whiſtling a tune, paſs a barbed hook through the whole length of his body, entering it at the head and bringing it out at the tail. The wretched animal writhed itſelf on the bloody hook, in torture which cannot be conceived by man, nor felt by any creature that is not vital in every part. In this condition he was ſuſpended in the water as a bait for fiſh, till he was, together with the hook on which he hung, ſwallowed by an eel. While I was beholding this dreadful ſpectacle, I made many reflections on the great inequality between the pleaſure of catching the prey, and the anguiſh inflicted on the bait. But theſe reflections were preſently after loſt, in the ſame agonies of which I had been a ſpectator.

YOU will not have room in this paper to relate all that I ſuffered from the thoughtleſs barbarity of mankind, in a cock, a lobſter, and a pig: let it ſuffice to ſay, that I ſuffered the ſame kind of death with thoſe who are broken upon the wheel; I was roaſted alive before a ſlow fire, and was ſcourged to death with ſmall cords, to gratify the wanton appetite of luxury, or contribute to the merriment of a rabble.

THUS

THUS far I had written as amanuenſis to an inviſible dictator; when, my dream ſtill continuing, I felt ſomething tickle my wriſt, and turning my eye from the paper to ſee what it was, I diſcovered a flea, which I immediately caught and killed, by putting it into the candle. At the ſame inſtant the flea vaniſhed, and a young lady of exquiſite beauty ſtood before me. "Thoughtleſs wretch," ſaid ſhe, "thou haſt again changed the ſtate of my exiſtence, and expoſed me to ſtill greater calamities than any that I have yet ſuffered. As a flea I was thy monitor, and as a flea I might have eſcaped thy cruelty if I had not intended thy inſtruction. But now to be concealed is impoſſible, and it is therefore impoſſible to be ſafe. The eyes of deſire are upon me, and to betray me to infamy and guilt will be the toil of perſeverance and the ſtudy of reaſon. But though man is ſtill my enemy, though he aſſails me with more violence and perſiſts with more obſtinacy, I have yet leſs power of reſiſtance; there is a rebel in my own boſom who will labour to give me up, whoſe influence is perpetual, and perpetual influence is not eaſily ſurmounted. Publiſh, however, what I have communicated; if any man ſhall be reclaimed from a criminal inattention to the felicity of inferior beings, and reſtrained from inflicting pain by conſidering the effect of his actions, I have not ſuffered in vain. But as I am now expoſed not only to accidental and caſual evils, as I am not only in danger from the frolicks of levity, but from the deſigns of cunning; to attone for the injury which thou haſt done me, let the ADVENTURER warn the ſex of every wile that is practiſed for their deſtruction, and deter man from the attempt by diſplaying the aggravated guilt, and ſhameleſs diſingenuity of aſſuming an appearance of the moſt ardent and tender affection, only to overwhelm with unutterable diſtreſs, the beauty whom love has made credulous, and innocence keeps unacquainted with ſuſpicion.

WHILE I liſtened to this addreſs my heart throbbed with impatience; and the effort that I made to reply, awaked me.

THE ADVENTURER.

NUMBER VI.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *November* 25, 1752.

Nunc auctionem facere decretum eſt mihi:
Foras neceſſum eſt, quicquid habeo, vendere.
Adeſte ſultis, præda erit præſentium.
Logos ridiculos vendo. PLAUT.

LAST Sunday morning I was diſturbed very early by an old crony, (a brother of the quill as he calls himſelf) who burſt into my chamber, and running to my bed-ſide, "Get up, "my dear friend," ſaid he, preſſing my hand with great eagerneſs;" "I have ſuch news "for you! Here's your cloaths; make haſte, let me beg "of you."

I had been uſed, at each return of the ſabbath, to receive a viſit from my old acquaintance about dinner time; but I could not imagine what had induced him to give me this morning ſalutation. However, I buddled on my cloaths, and had ſcarce ſeated him by the fireſide in my ſtudy, when flinging down a paper very much blotted upon the table, "There," ſays he, "there's a ſcheme "for you, my old boy! I am made for ever—Read it—I am made "for ever."

I very well knew my friend's foible: he has learning, a great deal of vivacity, and ſome judgment; but he wants the neceſſary ſteadineſs for ſerious application. He is continually in perſuit of new projects, but will not allow himſelf time to think of putting them in execution. He has contracted with every eminent book-ſeller in town for works of which he had only conceived the deſign, and ſcarce ever proceeded beyond the title-page and preface. He is a profeſſed writer, and of a genius ſo extenſive, that all ſubjects are alike to him: but as he cannot ſubmit to the drudgery of correctneſs, his performances are hurried over in ſo ſlovenly a manner, that they hardly procure him a bare ſubſiſtence. He is, therefore, perpetually exclaiming againſt the tyranny of the Trade; and laments, that merit ſhould be ſo much diſcouraged, by the ignorance or envy of the town.

I had often experienced the fertility of his invention, in forming ſuch projects as were eaſy in theory but impoſſible in the practice; I, therefore, expected nothing leſs than ſuch another whimſical contrivance as his laſt, *for making new boards out of ſhavings:* but how was I ſurprized, when I took up his paper, and ſaw at the top of it the following advertiſement!

On the , day of next

Will be ſold by AUCTION,

A curious and valuable collection of manuſcripts (warranted originals) in proſe and verſe:

Being the entire ſtock in trade of

TIMOTHY SPINBRAIN, Author,

Leaving off buſineſs.

As I could not help ſmiling at the conceit, my friend underſtood it as a mark of my approbation; and ſnatching the ſheet out of my hand, "Well, ſays he, don't you think this will free me "from the impertinence of duns, and the ſervility of ſuing to "thoſe unconſcionable vultures, the bookſellers, for more copy-"money? Why, man, I ſhall raiſe an eſtate by it, I have ſuch "an infinite number of tracts on political, polemical, philoſophical, "phyſiological, œconomical, religious, and miſcellaneous ſubjects. "My manuſcripts, let me tell you, are of greater utility, and con-"ſequently more valuable, than thoſe in the Vatican or Bodleian "libraries." He then proceeded to deſcant on the particulars of his plan; not forgetting to enliven his diſcourſe with many ſprightly ſallies againſt the retailers of the works of the learned, thoſe blood-ſuckers, as he called them, of the literary commonwealth.

"Sir, continued he, I intend to ſtrike off an impreſſion of twenty "thouſand copies of my catalogue, to be diſtributed among all "the lovers of literature throughout the three kingdoms; and I "ſhall take care to circulate a ſufficient number among the Vertuoſi "in Holland, France, Italy, Spain, Germany and elſewhere. I "will juſt mention to you ſome of the chief articles that enrich "my collection.

"In

"In politics, I have an infallible ſcheme for ruining the French "power; which, I ſuppoſe, will be bought up, at any price, by "commiſſion from abroad, if our miniſtry have not ſpirit enough "to out-bid them. I have another for a coalition of parties, "which will prevent all diſputes at the next general election. "I have another for diſcharging the national debt, which I con-"trived in gratitude for my being ſet at liberty by the laſt act "of inſolvency. I have ſeveral other pamphlets on the impor-"tant topics of liberty, bribery, and corruption, written on both "ſides the queſtion; and a moſt curious collection of ſpeeches "adapted to every kind of debate, which will be of admirable uſe "to young members of parliament.

"In philoſophy, I have ſeveral new ſyſtems in oppoſition to "the preſent received opinions: I have a proof, that the earth is "an octogon; another, that the ſun is inhabited; and a third, "that the moon may, for aught we can tell to the contrary, be "made of a green cheeſe. I have a new theory of optics; de-"monſtrating, that darkneſs is cauſed by certain tenebrificous rays "oppugning, obtunding, ſheathing, and abſorbing the rays of "light. I have reſolved the phœnomena of electricity and mag-"netiſm; and have made many ſurpriſing improvements in all the "arts and ſciences. Theſe, I fear, will be carried off by ſome "German profeſſor, who will thence claim the merit to himſelf, "and the honour of the diſcovery will be attributed to his "nation.

"Those who are fond of diſplaying their talents in religious "diſputes, will find, in my auction, ſufficient matter for their va-"rious altercations; whether they are Atheiſts, Deiſts, or diſtin-"guiſhed by the modeſt appellation of Free thinkers. There is "ſcarce a ſect among the many hundred, whom I have not de-"fended or attacked: but it muſt not be concluded from thence,

"that

" that I have been byaſſed more towards one than another; as " you know the *faith* of an author is out of the queſtion; and he " only writes pro or con, as the ſeveral opinions are more or " leſs embraced or exploded in the world. I have got, indeed, " ſome infallible arguments againſt the Pope's infallibility; and " ſome probable conjectures, that there never was ſuch a perſon " as Mahomet; both which, I don't doubt, will be bought up by " the emiſſaries of Rome and Conſtantinople."

HERE I interrupted my friend, by aſking him, if he had not ſomething likewiſe againſt the Patriarch of the Greek church; or a ſerious admonition againſt the growth of Hottentotiſm among us. He anſwered very calmy, " I ſhould ſee in the catalogue," and proceeded.

" THE emiſſaries of Conſtantinople—Well—My ſtock in the " Belles Lettres is almoſt inexhauſtible. I have a compleat ſet " of criticiſms on all the ancient authors, and a large ſtore of " conjectural emendations on the old Engliſh claſſics: I have ſeveral " new eſſays in modern wit and humour; and a long ſtring of " papers both ſerious and diverting, for periodical lucubrations: I " have, I know not how many original entertaining novels, as " well as elegant tranſlations from the French; with a heap of " ſingle pamphlets on the moſt popular and intereſting ſubjects. " My poetry will conſiſt of every article, whether tragedies, co- " medies, farces, maſques, operas, ſonnets, cantatas, ſongs, paſ- " torals, ſatires, odes, elegies or epithalamiums: and then, ſuch " a load of epigrams, anagrams, rebuſſes, riddles, acroſtics, co- " nundrums! which, you know, will fetch a high price from the " witlings and the proprietors of new monthly magazines. To " wind up the whole, there ſhall be ſeveral diſtinct lots of title " pages, and mottos, and dedications, and prefaces, and plans " for books.

" THUS,

"THUS, my dear friend, have I opened to you the main drift of "my deſign; and I believe at a moderate computation—let me "ſee—ay, after I have cleared myſelf in the world, I ſhall be able "to retire into the country, let me tell you, with a pretty fortune "in my pocket. But before I begin my ſale, if you can find any "thing that will ſuit your ADVENTURER, as you are an old ac-"quaintance, you ſhall have it at your own price."

I thanked Mr. SPINBRAIN for his genteel offer, and heartily congratulated him on the proſpect of his pretty fortune: but I could not help enquiring, where all theſe immenſe ſtores of literature were lodged, as I never had obſerved any thing but looſe ſcraps of paper ſcattered about his room, and one book of *loci communes*, or *hints*, as he called them, placed upon the chimney piece. "Ha! "ſays he, that's true; I forgot to mention that: why, indeed, they "are none of them quite finiſhed as yet; but I have got the rough "draughts of moſt ſomewhere: beſides, I have it all here," pointing to his forehead. I adviſed him to ſet about it directly; and in the evening when we parted, he reſolved not to go to bed till he had perfected his ſcheme. Yeſterday morning I received a note from him, acquainting me that he had laid aſide all thoughts of his auction; becauſe, as he imagined, the maid had inadvertently lighted his fire with the beſt of his materials.

THE reſtleſſneſs of my friend's chimerical genius will not, however, let him entirely give up the point: and though he has been diſappointed in this mighty project, yet, he informs me, he has hit upon a ſcheme equally advantageous, which ſhall monopolize the whole buſineſs of ſcribbling; and he offers to take me into partnerſhip with him. "Ah, ſays he, we ſhall humble thoſe fellows— "We need not care a farthing for Mr. Bibliopola."—His deſign is to open a NEW LITERARY WAREHOUSE, or UNIVERSAL REGISTER OFFICE *for* WIT *and* LEARNING: the particulars he has promiſed to communicate to me to-morrow; in the mean time, he deſires me to advance him a trifle, to buy paper for a poem on the late theatrical diſputes.

THE ADVENTURER.

NUMBER VII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *November* 28, 1752.

Sit mihi fas audita loqui—— VIRG.

I Received, a few weeks ago, an account of the death of a lady whoſe name is known to many, but the *eventful hiſtory* of whoſe life has been communicated to few: to me it has been often related during a long and intimate acquaintance; and as there is not a ſingle perſon living, upon whom the making it public can reflect unmerited diſhonour, or whoſe delicacy or virtue can ſuffer by the relation, I think I owe to mankind a ſeries of events from which the wretched may derive comfort, and the moſt forlorn may be encouraged to hope; as miſery is alleviated by the contemplation of yet deeper diſtreſs, and the mind fortified againſt deſpair by inſtances of unexpected relief.

The history of MELISSA.

THE father of Meliſſa was the younger ſon of a country gentleman who poſſeſſed an eſtate of about 500*l.* a year; but as this was to be the inheritance of the elder brother, and as there were three ſiſters to be provided for, he was at about ſixteen taken from Eton ſchool, and apprenticed to a conſiderable merchant at Briſtol. The young gentleman, whoſe imagination had been fired by the exploits of heroes, the victories gained by magnanimous preſumption, and the wonders diſcovered by daring curioſity, was not diſpoſed to conſider the acquiſition of wealth as the limit of his ambition, or the repute of honeſt induſtry as the total of his fame. He regarded his ſituation as ſervile and ignominious, as the degradation of his genius and the preclusion of his hopes; and longing to go in ſearch of adventures, he neglected his buſineſs as unworthy of his attention, heard the remonſtrances of his maſter with a kind of ſullen diſdain, and after two years legal ſlavery made his eſcape, and at the next town enliſted himſelf a ſoldier; not doubting but that by his military merit and the fortune of war, he ſhould return a general officer, to the confuſion of thoſe who would have buried him in the obſcurity of a compting-houſe. He found means effectually to elude the enquiries of his friends, as it was of the utmoſt importance to prevent their officious endeavours to ruin his project and obſtruct his advancement.

HE was ſent with other recruits to London, and ſoon after quartered with the reſt of his company in a part of the country, which was ſo remote from all with whom he had any connection, that he no longer dreaded a diſcovery.

IT happened that he went one day to the houſe of a neighbouring gentleman with his comrade, who was become acquainted with the chambermaid, and by her intereſt admitted into the kitchen. This gentleman, whoſe age was ſomething more than ſixty, had been about two years married to a ſecond wife, a young woman who had been well educated and lived in the polite world, but had no fortune. By his firſt wife, who had been dead about ten years, he had ſeveral children: the youngeſt was a daughter who had juſt entered her ſeventeenth year, who was very tall for her age, had a fine complexion, good features, and was well ſhaped; but her father, whoſe affection for her was mere inſtinct, as much as that of a brute for its young, utterly neglected her education. It was impoſſible for him, he ſaid, to live without her; and as he could not afford to have her attended by a governeſs and proper maſters in a place ſo remote from London, ſhe was ſuffered to continue illiterate and unpoliſhed: ſhe knew no

enter-

entertainment higher than a game at romps with the ſervants; ſhe became their confident and truſted them in return; nor did ſhe think herſelf happy any where but in the kitchen.

As the capricious fondneſs of her father had never conciliated her affection, ſhe perceived it abate upon his marriage without regret. She ſuffered no new reſtraint from her new mother, who obſerved with a ſecret ſatisfaction that miſs had been uſed to hide herſelf from viſiters, as neither knowing how to behave nor being fit to be ſeen, and choſe rather to conceal her defects by excluding her from company, than to ſupply them by putting her to a boarding ſchool.

Miss, who had been told by Betty that ſhe expected her ſweetheart, and that they were to be merry, ſtole down ſtairs, and without ſcruple made one in a party at blindman's buff. The ſoldier of fortune was ſtruck with her perſon, and diſcovered, or thought he diſcovered, in the ſimplicity of nature ſome graces which are poliſhed away by the labour of art. However, nothing that had the appearance of an adventure could be indifferent to him; and his vanity was flattered by the hope of carrying off a young lady under the diſguiſe of a common ſoldier, without revealing his birth, or boaſting of his expectations.

In this attempt he became very aſſiduous, and ſucceeded. The company being ordered to another place, Betty and her young miſtreſs departed early in the morning with their gallants, and there being a privileged chapel in the next town, they were married.

The old gentleman, as ſoon as he was informed that his daughter was miſſing, made ſo diligent and ſcrupulous an enquiry after her, that he learned with whom and which way ſhe was gone: he mounted his horſe, and perſued her, not without curſes and imprecations; diſcovering rather the tranſports of rage than the emotions of tenderneſs, and reſenting her offence rather as the rebellion of a ſlave than the diſobedience of a child. He did not, however, overtake them till the marriage had been conſummated, of which when he was informed by the huſband, he turned from him with expreſſions of brutality and indignation, ſwearing never to forgive a fault which he had taken no care to prevent.

The young couple, notwithſtanding their union frequently doubled their diſtreſs, ſtill continued fond of each other. The ſpirit of enterprize and the hope of preſumption were not yet quelled in the young ſoldier; and he received orders to attend king

William,

William, when he went to the ſiege of Namur, with exultation and tranſport, believing his elevation to independence and diſtinction as certain as if he had been going to take poſſeſſion of a title and eſtate. His wife, who had been ſome months pregnant, as ſhe had no means of ſubſiſtence in his abſence, procured a paſſage with him. When ſhe came on ſhore and mingled with the crowd that followed the camp, wretches who without compunction wade in human blood to ſtrip the dying and the dead, to whom horror is become familiar, and compaſſion impoſſible, ſhe was terrified: the diſcourſe of the women, rude and unpoliſhed as ſhe was, covered her with confuſion; and the brutal familiarity of the men filled her with indignation and diſguſt: her maid Betty, who had alſo attended her huſband, was the only perſon with whom ſhe could converſe, and from whom ſhe could hope the aſſiſtance of which ſhe was ſo ſoon to ſtand in need.

In the mean time ſhe found it difficult to ſubſiſt; but accidentally hearing the name of an officer, whom ſhe remembered to have viſited her mother ſoon after her marriage, ſhe applied to him, told him her name, and requeſted that he would afford her his protection, and permit her to take care of his linen. With this requeſt the captain complied; her circumſtances became leſs diſtreſſed, and her mind more eaſy: but new calamity ſuddenly overtook her; ſhe ſaw her huſband march to an engagement in the morning, and ſaw him brought back deſperately wounded at night. The next day he was removed in a waggon, with many others who were in the ſame condition, to a place of greater ſafety, at the diſtance of about three leagues, where proper care might be taken of their wounds. She intreated the captain to let her go in the waggon with him; but to this he could not conſent, becauſe the waggon would be filled with thoſe who neither were able to walk, nor could be left behind. He promiſed, however, that if ſhe would ſtay till the next day, he would endeavour to procure her a paſſage; but ſhe choſe rather to follow the waggon on foot, than to be abſent from her huſband. She could not, however, keep pace with it, and ſhe reached the hoſpital but juſt time enough to kneel down by him upon ſome clean ſtraw, to ſee him ſink under the laſt agony, and hear the groan that is repeated no more. The fatigue of the journey, and the perturbation of her mind, immediately threw her into labour, and ſhe lived but to be delivered of Meliſſa, who was thus in the moſt helpleſs ſtate, left without father, mother or friend, in a foreign country, in circumſtances which could afford no hope of reward to the tenderneſs that ſhould attempt the preſervation of her life, and among perſons who were become obdurate and inſenſible, by having been long uſed to ſee every ſpecies of diſtreſs.

It happened that, among thoſe whom accident or diſtreſs had brought together at the birth of Meliſſa, there was a young woman, whoſe husband had fallen in the late engagement, and who a few days before had loſt a little boy that ſhe ſuckled. This perſon, rather perhaps to relieve herſelf from an inconveniency, than in compaſſion to the orphan, put it to her breaſt: but whatever was her motive, ſhe believed that the affording ſuſtenance to the living, conferred a right to the apparel of the dead, of which ſhe therefore took poſſeſſion; but in ſearching her pocket ſhe found only a thimble, the remains of a pocket looking-glaſs, about the value of a penny in Dutch money, and the certificate of her marriage. The paper, which ſhe could not read, ſhe gave afterwards to the captain, who was touched with pity at the relation which an inquiry after his laundreſs produced. He commended the woman who had preſerved the infant, and put her into the place of its mother. This encouraged her to continue her care of it till the captain returned to England, with whom ſhe alſo returned, and became his ſervant.

This gentleman, as ſoon as he had ſettled his immediate concerns, ſent Meliſſa under the care of her nurſe to her grandfather; and incloſed the certificate of her mother's marriage in a letter containing an account of her death, and the means by which the infant had been preſerved: he knew that thoſe who have been once dear to us, by whatever offence they may have alienated our affection when living, are generally remembered with tenderneſs when dead; and that after the grave has ſheltered them from our reſentment, and rendered reconciliation impoſſible, we often regret as ſevere that conduct which before we approved as juſt. He therefore hoped, that the parental fondneſs which an old man had once felt for his daughter, would revive at the ſight of her offſpring; that the memory of her fault would be loſt in the ſenſe of her misfortunes; and that he would endeavour to atone for that inexorable reſentment which produced them, by cheriſhing a life to which ſhe had, as it were, transferred her own. But in theſe expectations, however reaſonable, he was miſtaken. The old man, when he was informed by the meſſenger that the child ſhe held in her arms was his grandaughter, whom ſhe was come to put under his protection, refuſed to examine the contents of the letter, and diſmiſſed her with menaces and inſult. The knowledge of every uncommon event ſoon becomes general in a country town. An uncle of Meliſſa's, who had been rejected by his father for having married his maid, heard this freſh inſtance of his brutality with grief and indignation; he ſent immediately for the child and the letter, and aſſured the ſervant that his niece ſhould want nothing

which

which he could beſtow; to beſtow much indeed was not in his power, for his father having obſtinately perſiſted in his reſentment, his whole ſupport was a little farm which he rented of the 'ſquire; but as he was a good œconomiſt and had no children of his own, he lived decently; nor did he throw away content, becauſe his father had denied him affluence.

MELISSA, who was compaſſionated for her mother's misfortunes, of which her uncle had been particularly informed by her maid Betty, who had returned a widow to her friends in the country, was not leſs beloved for her own good qualities: ſhe was taught to read and write, and work at her needle, as ſoon as ſhe was able to learn; and ſhe was taken notice of by all the gentry as the prettieſt girl in the place: but her aunt died when ſhe was about eleven years old, and before ſhe was thirteen ſhe loſt her uncle.

SHE was now again thrown back upon the world, ſtill helpleſs, though her wants were increaſed, and wretched in proportion as ſhe had known happineſs: ſhe looked back with anguiſh, and forward with diſtraction: a fit of crying had juſt afforded her a momentary relief, when the 'ſquire, who had been informed of the death of his tenant, ſent for her to his houſe. This gentleman had heard her ſtory from her uncle, and was unwilling that a life which had been preſerved almoſt by miracle, ſhould at laſt be abandoned to miſery; he therefore determined to receive her into his family, not as a ſervant but as a companion to his daughter, a young lady finely accompliſhed, and now about fifteen. The old gentleman was touched with her diſtreſs, and miſs received her with great tenderneſs and complacency: ſhe wiped away her tears, and of the intollerable anguiſh of her mind nothing remained but a tender remembrance of her uncle, whom ſhe loved and reverenced as a parent. She had now courage to examine the contents of a little box which he had put into her hands juſt before he expired; ſhe found in it only the certificate of her mother's marriage, encloſed in the captain's letter, and an account of the events that have been before related, which her uncle had put down as they came to his knowledge: the train of mournful ideas that now ruſhed upon her mind raiſed emotions, which if they could not be ſuppreſſed by reaſon, were ſoon deſtroyed by their own violence.

THE ADVENTURER.

NUMBER VIII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *December* 2, 1752.

Durate, et voſmet rebus ſervate ſecundis. VIRGIL.

IN this family, which in a few weeks after returned to London, Meliſſa ſoon became a favourite: the good 'ſquire ſeemed to conſider her as his child, and miſs as her ſiſter; ſhe was taught dancing and muſic, introduced to the beſt company, elegantly dreſſed, and allowed ſuch ſums as were neceſſary for trivial expences. Youth ſeldom ſuffers the dread of to-morrow to intrude upon the enjoyment of to-day, but rather regards preſent felicity as the pledge of future: Meliſſa was probably as happy as if ſhe had been in the actual poſſeſſion of a fortune, that to the eaſe and ſplendor which ſhe enjoyed already, would have added ſtability and independence.

SHE was now in her eighteenth year, and the only ſon of her benefactor was juſt come from the univerſity to ſpend the winter with his father in town, he was charmed with her perſon, behaviour, and diſcourſe; and what he could not but admire he took every opportunity to commend: ſhe ſoon perceived that he ſhewed particular marks of reſpect to her, when he thought they would not be perceived by others; and that he endeavoured to recommend himſelf by an officious aſſiduity, and a diligent attention to the moſt minute circumſtances that might contribute to her pleaſure: but this behaviour of the young gentleman, however it might gratify her vanity, could not fail to alarm her fear; ſhe foreſaw, that if what ſhe had remarked in his conduct ſhould be perceived by his father or ſiſter, the peace of the family would be deſtroyed; and that ſhe muſt either be ſhip-wrecked in the ſtorm, or thrown over-board to appeaſe it. She therefore affected not to perceive,

that more than a general complaiſance was intended by her lover; and hoped that he would thus be diſcouraged from making an explicit declaration: but though he was mortified at her diſregard of that which he knew ſhe could not but ſee, yet he determined to addreſs her in ſuch terms as ſhould not leave this provoking neutrality in her power: though he reverenced her virtue, yet he feared too much the anger of his father to think of making her his wife; and he was too deeply enamoured of her beauty, to relinquiſh his hopes of poſſeſſing her as a miſtreſs. An opportunity for the execution of his purpoſe was not long wanting: ſhe received his general profeſſions of love with levity and merriment; but when ſhe perceived that his view was to ſeduce her to proſtitution, ſhe burſt into tears, and fell back in an agony unable to ſpeak: he was immediately touched with grief and remorſe; his tenderneſs was alarmed at her diſtreſs, and his eſteem increaſed by her virtue; he catched her in his arms, and as an atonement for the inſult ſhe had received, he offered her marriage; but as her chaſtity would not ſuffer her to become his miſtreſs, neither would her gratitude permit her to become his wife; and as ſoon as ſhe was ſufficiently recollected, ſhe intreated him never more to urge her to violate the obligation ſhe was under either to herſelf or to her benefactor. "Would not, ſaid ſhe, the preſence of a wretch whom you had ſeduced from innocence and peace to remorſe and guilt, perpetually upbraid you? and would you not always fear to be betrayed by a wife, whoſe fidelity no kindneſs could ſecure, who had broken all the bands that reſtrain the generous and the good; and who by an act of the moſt flagitious ingratitude had at once reached the pinacle of guilt, to which others aſcend by imperceptible gradations?"

These objections, though they could neither be obviated nor evaded, had yet no tendency to ſubdue deſire: he loved with greater delicacy, but with more ardour; and as he could not always forbear expoſtulations, neither could ſhe always ſilence them in ſuch a manner as might moſt effectually prevent their being repeated. Such was one morning the ſituation of the two lovers: he had taken her hand into his, and was ſpeaking with great earneſtneſs, while ſhe regarded him with a kind of timorous complacency, and liſtened to him with an attention which her heart condemned: his father, in this tender moment, in which their powers of perception were mutually engroſſed by each other, came near enough to hear that his heir had made propoſals of marriage, and retired without their knowledge.

As he did not dream that ſuch a propoſal could poſſibly be rejected by a girl in Meliſſa's ſituation, imagining that every woman believed her virtue to be inviolate if her perſon was not proſtituted, he took his meaſures accordingly. It was near the time in which his family had been uſed to remove into the country: he therefore gave orders that every thing ſhould be immediately prepared for the journey,

journey, and that the coach ſhould be ready at ſix the next morning, a man and horſe being diſpatched in the mean time to give notice of their arrival. The young folks were a little ſurpriſed at this ſudden removal; but though the 'ſquire was a good natured man, yet as he governed his family with high authority, and as they perceived ſomething had offended him, they did not inquire the reaſon, nor indeed did they ſuſpect it. Meliſſa packed up her things as uſual; and in the morning the young gentleman and his ſiſter having by their father's orders got into the coach, he called Meliſſa into the parlour; where in a few words, but with great acrimony, he reproached her with having formed a deſign to marry his ſon without his conſent, an act of ingratitude which he ſaid juſtified him in upbraiding her with the favours which he had already conferred upon her, and in a reſolution he had taken that a Bank bill of 50*l.* which he then put into her hand, ſhould be the laſt; adding, that he expected ſhe ſhould within one week leave the houſe. To this heavy charge ſhe was not in a condition to reply; nor did he ſtay to ſee whether ſhe would attempt it, but haſtily got into the coach which immediately drove from the door.

THUS was Meliſſa a third time, by a ſudden and unexpected deſertion, expoſed to penury and diſtreſs, with this aggravation, that eaſe and affluence were become habitual; and that though ſhe was not ſo helpleſs as at the death of her uncle, ſhe was expoſed to yet greater danger; for few that have been uſed to ſlumber upon down and wake to feſtivity, can reſiſt the allurements of vice who ſtill offers eaſe and plenty, when the alternatives are a flock-bed and a garret, ſhort meals, coarſe apparel, and perpetual labour.

MELISSA, as ſoon as ſhe had recovered from the ſtupor which had ſeized her upon ſo aſtoniſhing and dreadful a change of fortune, determined not to accept the bounty of a perſon who imagined her to be unworthy of it; nor to attempt her juſtification while it would render her veracity ſuſpected, and appear to proceed only from the hope of being reſtored to a ſtate of ſplendid dependence, from which jealouſy or caprice might again at any time remove her, without cauſe and without notice: ſhe had not, indeed, any hope of being ever able to defend herſelf againſt her accuſer upon equal terms; nor did ſhe know how to ſubſiſt a ſingle day, when ſhe had returned his bill and quitted his houſe: yet ſuch was the dignity of her ſpirit, that ſhe immediately incloſed it in a blank cover, directed to him at his country-ſeat, and calling up the maid who had been left to take care of the houſe, ſent her immediately with it to the Poſt-office. The tears then burſt out, which the agitation of her mind had before reſtrained; and when the ſervant returned, ſhe told her all that had happened, and aſked her advice what ſhe ſhould do. The girl, after the firſt emotions of wonder and pity had ſubſided, told her that ſhe had a ſiſter who lodged in a reputable houſe and took in plain-work, to whom ſhe would be welcome as ſhe could aſſiſt her in her buſineſs, of which ſhe had

had often more than ſhe could do; and with whom ſhe might continue till ſome more elegible ſituation could be obtained. Meliſſa liſtened to this propoſal as to the voice of Heaven; her mind was ſuddenly relieved from the moſt tormenting perplexity, from the dread of wandering about without money or employment, expoſed to the menaces of a beadle, or the inſults of the rabble: ſhe was in haſte to ſecure her good fortune, and felt ſome degree of pain leſt ſhe ſhould loſe it by the earlier application of another; ſhe therefore went immediately with the maid to her ſiſter, with whom it was ſoon agreed that Meliſſa ſhould work for her board and lodging; for ſhe would not conſent to accept as a gift, that which ſhe could by any means deſerve as a payment.

WHILE Meliſſa was journeywoman to a perſon, who but a few weeks before would have regarded her with envy, and approached her with confuſion; it happened that a ſuit of linen was brought from the milliner's wrapped up in a news-paper: the linen was put into the work baſket, and the paper being thrown careleſsly about, Meliſſa at laſt catched it up and was about to read it; but perceiving that it had been publiſhed a fortnight was juſt going to put it into the fire, when by an accidental glance ſhe ſaw her father's name; this immediately engaged her attention, and with great perturbation of mind ſhe read an advertiſement, in which her father, ſaid to have left his friends about eighteen years before, and to have entered either into the army or the navy, was directed to apply to a perſon in Staples-Inn who could inform him of ſomething greatly to his advantage. To this perſon Meliſſa applied with all the ardour of curioſity, and all the tumult of expectation: ſhe was informed that the elder brother of the perſon mentioned in the advertiſement, was lately dead unmarried; that he was poſſeſſed of 1500*l.* a year, 500*l.* of which had deſcended to him from his father, and 1000*l.* had been left him by an uncle, which upon his death, there being no male heir, had been claimed by his ſiſters; but that a miſtreſs who had lived with him many years, and who had been treated by the ſuppoſed heireſſes with too much ſeverity and contempt, had in the bitterneſs of her reſentment publiſhed the advertiſement, having heard in the family that there was a younger brother abroad.

THE conflict of different paſſions that were at once excited with uncommon violence in the breaſt of Meliſſa, deprived her for a time of the power of reflexion; and when ſhe became more calm ſhe knew not by what method to attempt the recovery of her right: her mind was bewildered amidſt a thouſand poſſibilities, and diſtreſſed by the apprehenſion that all might prove ineffectual. After much thought and many projects, ſhe recollected that the captain, whoſe ſervant brought her to England, could probably afford her more aſſiſtance than any other perſon: as he had been often pointed out to her in public places by the 'ſquire, to whom her ſtory was well known, ſhe was acquainted with his perſon,

and

and knew that within a few months he was alive: ſhe ſoon obtained directions to his houſe, and being readily admitted to a conference, ſhe told him, with as much preſence of mind as ſhe could, that ſhe was the perſon whom his compaſſion had contributed to preſerve when an infant, in confirmation of which, ſhe produced his letter and the certificate which it incloſed; that by the death of her father's elder brother, whoſe family ſhe had never known, ſhe was become intitled to a very conſiderable eſtate; but that ſhe knew not what evidence would be neceſſary to ſupport her claim, how ſuch evidence was to be produced, nor with whom to intruſt the management of an affair, in which wealth and influence would be employed againſt her. The old captain received her with that eaſy politeneſs which is almoſt peculiar to his profeſſion, and with a warmth of benevolence that is ſeldom found in any: he congratulated her upon ſo happy and unexpected an event; and without the parade of oſtentatious liberality, without extorting an explicit confeſſion of her indigence, he gave her a letter to his lawyer, in whom he ſaid ſhe might with the utmoſt ſecurity confide, and with whom ſhe would have nothing more to do than to tell her ſtory: and do not, ſaid he, doubt of ſucceſs, for I will be ready to teſtify what I know of the affair whenever I ſhall be called upon; and the woman who was preſent at your birth and brought you over, ſtill lives with me, and upon this occaſion may do you ſignal ſervice.

Melissa departed, melted with gratitude and elated with hope. The gentleman, to whom the captain's letter was a recommendation, proſecuted her claim with ſo much ſkill and aſſiduity, that within a few months ſhe was put into the poſſeſſion of her eſtate. Her firſt care was to wait upon the captain, to whom ſhe now owed not only life but a fortune: he received her acknowledgements with a pleaſure, which only thoſe who merit it can enjoy; and inſiſted that ſhe ſhould draw upon him for ſuch ſums as ſhe ſhould want before her rents became due. She then took very handſome ready furniſhed lodgings, and determined immediately to juſtify her conduct to the ſquire, whoſe kindneſs ſhe ſtill remembered, and whoſe reſentment ſhe had forgiven. With this view ſhe ſet out in a chariot and ſix attended by two ſervants in livery on horſeback, and proceeded to his country ſeat, from whence the family was not returned: ſhe had lain at an inn within ſix miles of the place, and when the chariot drove up to the door, as it was early in the morning, ſhe could perceive the ſervants run to and fro in a hurry, and the young lady and her brother gazing through the window to ſee if they knew the livery: ſhe remarked every circumſtance which denoted her own importance with exultation; and enjoyed the ſolicitude which her preſence produced among thoſe, from whoſe ſociety ſhe had ſo lately been driven with diſdain and indignation.

She now increaſed their wonder, by ſending in a ſervant to acquaint the old gentleman, that a lady deſired to ſpeak with him about

about urgent buſineſs, which would not however long detain him: he courteouſly invited the lady to honour him with her commands, haſted into his beſt parlour, adjuſted his wig, and put himſelf in the beſt order to receive her; ſhe alighted, and diſplayed a very rich undreſs which correſponded with the elegance of her chariot, and the modiſh appearance of her ſervants. She contrived to hide her face as ſhe went up the walk, that ſhe might not be known too ſoon; and was immediately introduced to her old friend, to whom ſhe ſoon diſcovered herſelf to his great aſtoniſhment, and before he had recovered his preſence of mind ſhe addreſſed him to this effect. "You ſee, ſir, an orphan who is under the greateſt obligations to your bounty, but who has been equally injured by your ſuſpicions. When I was a dependant upon your liberality, I would not aſſert my innocence, becauſe I could not bear to be ſuſpected of falſhood; but I aſſert it now I am the poſſeſſor of a paternal eſtate, becauſe I cannot bear to be ſuſpected of ingratitude: that your ſon preſſed me to marry him, is true; but it is alſo true that I refuſed him, becauſe I would not diſappoint your hopes and impoveriſh your poſterity." The old gentleman's confuſion was increaſed by the wonders that crowded upon him: he firſt made ſome attempts to apologize for his ſuſpicions with aukwardneſs and heſitation; then doubting the truth of appearances, he broke off abruptly and remained ſilent; then reproaching himſelf, he began to congratulate her upon her good fortune, and again deſiſted before he had finiſhed the complement. Meliſſa perceived his perplexity and gueſſed the cauſe; ſhe was therefore about to account more particularly for the ſuddden change of her circumſtances: but miſs, whoſe maid had brought her intelligence from the ſervants, that the lady's name who was with her papa was Meliſſa, and that ſhe was lately come to a great eſtate by the death of her uncle, could no longer reſtrain the impatience of her affection and joy; ſhe ruſhed into the room and fell upon her neck, with a tranſport that can only be felt by friendſhip and expreſſed by tears. When this tender ſilence was paſt, the ſcruples of doubt were ſoon obviated; the reconciliation was reciprocal and ſincere; the father led out his gueſt, and preſented her to his ſon with an apology for his conduct to them both.

Melissa had beſpoke a dinner and beds at the inn, but ſhe was not ſuffered to return. Within a few weeks ſhe became the daughter of her friend, who gave her hand to his ſon, with whom ſhe ſhared many years that happineſs which is the reward of virtue. They had ſeveral children, but none ſurvived them; and Meliſſa, upon the death of her huſband, which happened about ſeven years ago, retired wholly from town to her eſtate in the country, where ſhe lived beloved and died in peace.

THE ADVENTURER.

NUMBER IX.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *December* 5, 1752.

——Ἐν προθυροις ἠθικη διδασκαλίη. VET. EPIGR.

To the ADVENTURER.

SIR,

I Should be ſorry to take off your attention from matters of greater moment; and to divert you from the ſpeculation of faults that preſent themſelves directly before your eyes, by deſiring you to contemplate the enormities that hang over your head. It has been cuſtomary, I know, with you writers of eſſays, to treat the ſubject of SIGNS in a very ludicrous manner: for my part, I cannot help thinking, that it deſerves a more ſerious conſideration. The attacks of your predeceſſors on the abſurdities which tradeſmen uſually commit in theſe pendant advertiſements, have been very ſlight, and conſequently have produced no ſalutary effect: blunders have to this day been

handed down from maſter to 'prentice, without any regard paid to their remonſtrances; and it is left to the ſturdy ADVENTURER, if he pleaſes, to combat theſe monſtrous incongruities, and to regulate their Babel-like confuſion.

I am at preſent but an humble journey-man ſign-painter in Harp-alley: for though the ambition of my parents deſigned that I ſhould emulate the immortal touches of a Raphael or a Titian, yet the want of taſte among my countrymen, and their prejudice againſt every artiſt who is a native, have degraded me to the miſerable neceſſity, as Shafteſbury ſays, "of illuſtrating prodigies "in fairs, and adorning heroic ſign-poſts." However, as I have ſtudied to improve even this meaneſt exerciſe of the pencil, I intend to ſet up for myſelf; and, under the favour of your countenance, to reduce the vague practice of SIGN-PAINTING to ſome ſtandard of elegance and propriety. With your leave I ſhall hang out your own face, as an invitation to cuſtomers; not doubting, but that the pourtrait of the ADVENTURER will hereafter be monopolized by all our profeſſion, as the patron of our art.

IT cannot be doubted, but that SIGNS were intended originally to expreſs the ſeveral occupations of their owners; and to bear ſome affinity in their external deſignations, with the wares to be diſpoſed of, or the buſineſs carried on within. Hence the *Hand and Shears* is juſtly appropriated to taylors; as the *Hand and Pen* is to writing-maſters; though the very reverend and right worthy order of my neighbours the Fleet-parſons, have aſſumed it to themſelves as a mark of *marriages performed without impoſition*. The *Wool-pack* plainly points out to us *a Woollen-Draper*; the *Naked Boy* elegantly reminds us of the neceſſity of cloathing; and the *Golden Fleece* figuratively denotes the riches of our ſtaple commodity: but are not the *Hen and Chickens* and the *Three Pidgeons*, the unqueſtionable right of the poulterer; and not to be uſurped by the venders of *woollen*, *ſilk* or *linen*?

IT would be endleſs to enumerate the groſs blunders committed in this point, by almoſt every branch of trade. I ſhall, therefore, confine myſelf chiefly to the numerous fraternity of *Publicans*; whoſe extravagance in this affair calls aloud for reprehenſion and reſtraint.

reſtraint. Their modeſt anceſtors were contented with a *plain bough* ſtuck up before their doors; whence aroſe the wiſe proverb, *Good wine needs no buſh:* but how have they ſince deviated from their ancient ſimplicity! They have ranſacked earth, air, and ſeas; called down ſun, moon, and ſtars, to their aſſiſtance, and exhibited all the monſters that ever teemed from fantaſtic imagination. Their *Hogs in Armour*, their *Blue Boars*, *Black Bears*, *Green Dragons*, and *Golden Lions*, have already been ſufficiently expoſed by your brother eſſay writers.

——*Sus horridus, atraque Tigris,*
Squamoſuſque Draco, et fulvâ cervice Leæna. VIRG.

IT is no wonder that theſe gentlemen who indulge themſelves in ſuch unwarrantable liberties, ſhould have ſo little regard to the choice of SIGNS adapted to their *myſtery*. There can be no objection made to the *Bunch of Grapes*, the *Rummer*, or the *Tuns:* but would not any one inquire for a *Hoſier* at the *Leg*, or for a *Lockſmith* at the *Croſs-keys?* and who would expect any thing but *water* to be ſold at the *Fountain?* The *Turk's Head* may fairly intimate that a *Seraglio* is kept within: the *Roſe* may be ſtrained to ſome propriety of meaning, as the buſineſs there tranſacted may be ſaid to be done *under the Roſe:* but why muſt the *Angel*, the *Lamb*, and the *Mitre*, be the deſignations of the ſeats of drunkenneſs or proſtitution?

SOME regard ſhould likewiſe be paid by tradeſmen to their ſituation; or, in other words, to the *propriety of place:* and in this too the publicans are notoriouſly faulty. The *King's Arms*, and the *Star and Garter*, are aptly enough placed at the court end of the town, and in the neighbourhood of the Royal Palace: *Shakeſpear's Head* takes his ſtation by one Play-houſe, and *Ben Jonſon's* by the other: *Hell* is a publick-houſe adjoining to *Weſtminſter-hall*, as the *Devil Tavern* is to the lawyer's quarters in the Temple: but what has the *Crown* to do by the 'Change, or the *Gun*, the *Ship* or the *Anchor*, any where but at Tower-hill, at Wapping, or Deptford?

IT was certainly from a noble ſpirit of doing honour to ſuperior deſert, that our forefathers uſed to hang out the *heads* of thoſe who were

were particularly eminent in their profeſſions. Hence we ſee *Galen* and *Paracelſus* exalted before the ſhops of chymiſts; and the great names of *Tully*, *Dryden*, *Pope*, &c. immortalized on the rubric poſts of bookſellers, while their heads denominate the learned repoſitories of their works. But I know not whence it happened, that publicans have claimed a right to the phyſiognomies of kings and heroes, as I cannot find out by the moſt painful reſearches that there is any alliance between them. *Pontac* and *Lebec*, as they were excellent cooks, are the fit repreſentatives of *luxury*; and *Broughton*, that renowned athletic champion, has an indiſputable right to put up *his own head*, if he pleaſes: but what reaſon can there be, why the glorious *Duke William* ſhould draw *porter*, or the brave *Admiral Vernon* retail *flip*? Why muſt *Queen Anne* keep a *gin-ſhop*, and *King Charles* inform us of a *ſkettle-ground*? Propriety of character, I think, requires, that theſe illuſtrious perſonages ſhould be depoſed from their lofty ſtations: and I would recommend hereafter, that the *Alderman's* effigy ſhould accompany his *Intire Butt Beer*, and that the comely face of that public-ſpirited patriot, *who firſt reduced the price of punch, and raiſed its reputation* PRO BONO PUBLICO, ſhould be ſet up wherever three-pen'orth of warm rum is to be ſold.

I have been uſed to conſider ſeveral SIGNS, for the frequency of which it is difficult to give any other reaſon, as ſo many hieroglyphics with a hidden meaning, ſatyrizing the follies of the people, or conveying inſtruction to the paſſer-by. I am afraid that the ſtale jeſt on our ſober citizens gave riſe to ſo many *Horns* in the public ſtreets; and the number of *Caſtles* floating with the wind, was probably deſigned as a ridicule on thoſe caſtles in the air, erected on baſeleſs foundations by ſoaring projectors. *Tumble-down Dick*, in the Borough of Southwark, is a fine moral on the inſtability of greatneſs and the conſequences of ambition: but there is a moſt ill-natured ſarcaſm againſt the fair ſex exhibited on a ſign in Broad St. Giles's, of a headleſs female figure, called the *Good Woman*.

Quale portentum neque militaris
Daunia in latis alit eſculetis,
Nec Jubæ tellus generat leonum
Arida nutrix.

HOR.

A diſcerning eye may alſo diſcover in many of our ſigns evident marks of the religion prevalent among us before the reformation. *Saint George*, as the tutelary ſaint of this nation, may eſcape the cenſure of ſuperſtition: *but St. Dunſtan with his tongs ready to take hold of Satan's noſe*, and the legions of *Angels*, *Nuns*, *Croſſes*, and *Holy Lambs*, certainly had their origin in the ages of Popery.

AMONG the many SIGNS, which are appropriated to ſome particular buſineſs, and yet have not the leaſt connection with it, I cannot, as yet, find any relation between *blue balls* and *pawnbrokers*; nor could I conceive the intent of that *long pole* jutting out at the entrance of a *barber's ſhop*, till a friend of mine, a learned etymologiſt and gloſſariographer, aſſured me, that the uſe of this *pole* took its riſe from the corruption of an old Engliſh word. "It is "probable," ſays he, "that our primitive tonſors uſed to ſtick "up a wooden block, or head, or POLL, as it was then called, "before their ſhop-windows, to denote their occupation; and "that afterwards, through a confounding of different things with "a like pronunciation, they put up that particoloured ſtaff of an "enormous length, which is now called a POLE, and appropri-"ated only to barbers."

THE ſame obſervations might be extended to other methods that tradeſmen make uſe of to attract the public notice. Thus the card-manufacturers ſtamp upon their packs the figure perhaps of *Harry the eighth*, or the *Great Mogul*; though I cannot find in hiſtory, that either of thoſe monarchs played at cards: it would therefore be more in character to give us a picture of the *Groom-Porter*, or of that maſter of the ſcience, the celebrated *Hoyle*, who has compoſed an elaborate treatiſe on every faſhionable game. I cannot but admire however the ingenious devices of tobacconiſts,

one

one of whom tells you, in a compartment ornamented with all the enſigns of *free-maſonry*, that his weed is *The beſt by* FARR; while another repreſents half a dozen jolly fellows, ſmoking round a table with labels iſſuing from their mouths—*It's good tobacco—It ſmokes well—Whoſe is it?—Grizzell's—Where does he live?—In Watling-ſtreet.*

I could point out to you many more enormities; but leaſt I ſhould exceed the limits of your paper, I ſhall at preſent conclude with aſſuring you, that I am

Your devoted humble Servant,

A PHILIP CARMINE.

THE ADVENTURER.

NUMBER X.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *December* 9, 1752.

Da, Pater, auguſtam menti conſcendere ſedem;
Da fontem luſtrare boni; da, luce repertâ,
In Te conſpicuos animi defigere viſus! BOETH.

NOTHING has offended me more, than the manner in which ſubjects of eternal moment are often treated. To diſpute on moral and theological topics, is become a faſhion; and it is uſual with perſons, of whom it is no reproach to ſay they are ignorant, becauſe their opportunities of gaining knowledge have been few, to determine with the utmoſt confidence upon queſtions to which no human intellect is equal. In almoſt every

tavern and every alehouſe, illiterate petulance prates of fitneſs and virtue, of freedom and fate; and it is common to hear diſputes concerning everlaſting happineſs and miſery, the myſteries of religion, and the attributes of GOD, intermingled with leudneſs and blaſphemy, or at leaſt treated with wanton negligence and abſurd merriment.

FOR leudneſs and blaſphemy, it is hoped no apology will ſeriouſly be offered: and it is probable, that if the queſtion in debate was which of the diſputants ſhould be hanged on the morrow, it would be conducted with decency and gravity, as a matter of ſome importance: that riſible good-humour, and that noble freedom, of which they appear to be ſo fond, would be thought not well to agree with their ſubject; nor would either of the gentlemen be much delighted, if an argument intended to demonſtrate that he would within a few hours be ſuſpended on a gibbet, ſhould be embelliſhed with a witty alluſion to a button and loop, or a jocular remark that it would effectually ſecure him from future accidents either by land or water. And yet the juſtice and mercy of OMNIPOTENCE, the life and death of the ſoul, are treated with ridicule and ſport; and it is contended, that with ridicule and ſport they ought always to be treated.

BUT the effect, as well as the manner of theſe faſhionable diſputes, is always ill: they tend to eſtabliſh what is called natural religion, upon the ruins of CHRISTIANITY; and a man has no ſooner ſtiled himſelf a moral philoſopher, than he finds that his duty both to GOD and man is contracted into a very ſmall compaſs, and may be practiſed with the greateſt facility. Yet as this effect is not always apparent, the unwary are frequently deluded into fatal error, and imagine they are attaining the higheſt degree of moral excellence, while they are inſenſibly loſing the principles upon which alone temptation can be reſiſted, and a ſteady perſeverance in well doing ſecured.

AMONG other favourite and unſuſpected topics, is the *excellency of* VIRTUE. Virtue is ſaid neceſſarily to produce its own happineſs,

happineſs, and to be conſtantly and adequately its own reward; as vice, on the contrary, never fails to produce miſery, and inflict upon itſelf the puniſhment it deſerves; propoſitions, of which every one is ready to affirm, that they may be admitted without ſcruple, and believed without danger! But from hence it is inferred, that future rewards and puniſhments are not neceſſary, either to furniſh adequate motives to the practice of virtue, or to juſtify the ways of GOD: in conſequence of their being not neceſſary, they become doubtful; the DEITY is leſs and leſs the object of fear and hope; and as virtue is ſaid to be that which produces ultimate good below, whatever is ſuppoſed to produce ultimate good below is ſaid to be virtue: right and wrong are confounded, becauſe remote conſequences cannot perfectly be known; the principal barrier by which appetite and paſſion are reſtrained, is broken down; the remonſtrances of conſcience are overborne by ſophiſtry; and the acquired and habitual ſhame of vice is ſubdued by the perpetual efforts of vigorous reſiſtance.

BUT the inference from which theſe dreadful conſequences proceed, however plauſible, is not juſt; nor does it appear from experience, that the premiſſes are true.

THAT *Virtue* ALONE *is happineſs* BELOW, is indeed a maxim in ſpeculative morality, which all the treaſures of learning have been laviſhed to ſupport, and all the flowers of wit collected to recommend: it has been the favourite of ſome among the wiſeſt and beſt of mankind, in every generation; and is at once venerable for its age, and lovely in the bloom of a new youth. And yet if it be allowed, that they who languiſh in diſeaſe and indigence, who ſuffer pain, hunger and nakedneſs, in obſcurity and ſolitude, are leſs happy than thoſe, who, with the ſame degree of virtue, enjoy health, and eaſe, and plenty, who are diſtinguiſhed by fame, and courted by ſociety; it follows, that virtue alone is not efficient of happineſs, becauſe virtue cannot always beſtow thoſe things upon which happineſs is confeſſed to depend.

IT is indeed true, that virtue in proſperity enjoys more than vice; and that in adverſity ſhe ſuffers leſs: if proſperity and adverſity, therefore, were merely accidental to virtue and vice, it might be granted, that, ſetting aſide thoſe things upon which moral conduct has no influence as foreign to the queſtion, every man is happy, either negatively or poſitively, in proportion as he is virtuous; though it were denied, that virtue alone could put into his poſſeſſion all that is eſſential to human felicity.

BUT proſperity and adverſity, affluence and want, are not independant upon moral conduct; external advantages are frequently obtained by vice, and forfeited by virtue; for as an eſtate may be gained by ſecreting a will or loading a die, an eſtate may alſo be loſt by witholding a vote or rejecting a jobb.

ARE external advantages then too light to turn the ſcale? Will an act of virtue by which all are rejected, enſure more happineſs than an act of vice by which all are procured? Are the advantages which an eſtate obtained by an act of vice beſtows, overballanced through life by regret and remorſe? and the indigence and contumely that follow the loſs of conveniences which virtue has rejected, more than compenſated by content and ſelf-approbation?

THAT which is ill gotten, is not always ill uſed; nor is that which is well rejected, always remembered without regret. It is not to be ſuppoſed, that he, who by an act of fraud gained the poſſeſſion of a thouſand pounds a year, which he ſpends in ſuch a gratification of his appetites and paſſions as is conſiſtent with health and reputation, in the reciprocation of civilities among his equals, and ſometimes in acts of bounty and munificence, and who uſes the power and influence which it gives him ſo as to conciliate affection and procure reſpect; has leſs happineſs below, than if by a ſtronger effort of virtue, he had continued in a ſtate of dependance and poverty, neglected and deſpiſed, deſtitute of any other means to exerciſe the ſocial affections than mutual condolence with thoſe who ſuffer the ſame calamity, and almoſt wiſhing in the bitterneſs of his diſtreſs that he had improved the opportunity which he had loſt.

It may indeed be urged, that the happineſs and infelicity of both theſe ſtates are ſtill in exact proportion to virtue; that the affluence which was acquired by a ſingle act of vice, is enjoyed only by the exerciſe of virtue; and that the penury incurred by a ſingle effort of virtue, is rendered afflictive only by impatience and diſcontent.

But whether this be granted or denied, it remains true, that happineſs in both theſe ſtates is not equal; and that in one the means to enjoy life were acquired by vice, which in the other were loſt by virtue. And if it be poſſible by a ſingle act of vice, to increaſe happineſs upon the whole of life; from what rational motives can the temptation to that act be reſiſted? from none, ſurely, but ſuch as ariſe from the belief of a future ſtate, in which virtue will be rewarded and vice puniſhed: for to what can happineſs be wiſely ſacrificed, but to greater happineſs? and how can the ways of God be juſtified, if a man by the irreparable injury of his neighbour becomes happier upon the whole, than he would have been if he had obſerved the eternal rule, and done to another as he would that another ſhould do to him?

Perhaps I may be told, that to talk of ſacrificing happineſs to greater happineſs, as virtue, is abſurd; and that he who is reſtrained from fraud or violence, merely by the fear of hell, is no more virtuous than he who is reſtrained merely by the fear of a gibbet.

But ſuppoſing this to be true, yet with reſpect to ſociety, mere external rectitude of conduct anſwers all the purpoſes of virtue; and if I travel without being robbed, it is of little conſequence to me, whether the perſons whom I met on the road, were reſtrained from attempting to invade my property by the fear of puniſhment, or the abhorrence of vice: ſo that the gibbet, if it does not produce virtue, is yet of ſuch inconteſtible utility, that I believe thoſe gentlemen would be very unwilling that it ſhould be removed, who are notwithſtanding ſo zealous to ſteel every breaſt againſt the fear of damnation; nor would they be content, however negligent of their ſouls, that their property ſhould be no otherwiſe ſecured,

than

than by the power of *moral beauty*, and the prevalence of ideal enjoyments.

If it be aſked, how moral agents became the ſubjects of accidental and adventitious happineſs and miſery; and why they were placed in a ſtate in which it frequently happens, that virtue only alleviates calamity, and vice only moderates delight; the anſwer of Revelation is known, and it muſt be the taſk of thoſe who reject it to give a better: it is enough for me to have proved, that man is at preſent in ſuch a ſtate: I pretend not to trace the *unſearchable ways of the* Almighty, nor attempt to *penetrate the darkneſs that ſurrounds his throne*: but amidſt this enlightened generation, in which ſuch multitudes can account for apparent obliquities and defects in the natural and the moral world, I am content with an humble expectation of that time, in which *every thing that is crooked ſhall be made ſtrait*, and *every thing that is imperfect ſhall be done away*.

THE ADVENTURER.

NUMBER XI.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *December* 12, 1752.

——————*Ille potens ſui*
Lætuſque deget, cui licet in diem
Dixiſſe, vixi: —————— HOR.

To the ADVENTURER.

SIR,

IT is the fate of all who do not live in neceſſary or accidental obſcurity, who neither paſs undiſtinguiſhed through the vale of poverty, nor hide themſelves in the groves of ſolitude, to have a numerous acquaintance and few friends.

AN acquaintance is a being who meets us with a ſmile and a ſalute, who tells us in the ſame breath that he is glad and ſorry

for the moſt trivial good and ill that befals us, and yet who turns from us without regret, who ſcarce wiſhes to ſee us again, who forſakes us in hopeleſs ſickneſs or adverſity, and when we die remembers us no more. A friend is he with whom our intereſt is united, upon whoſe participation all our pleaſures depend; who ſooths us in the fretfulneſs of diſeaſe, and chears us in the gloom of a priſon; to whom when we die even our remains are ſacred, who follows them with tears to the grave, and preſerves our image in his heart. A friend our calamities may grieve, and our wants may impoveriſh, but neglect only can offend and unkindneſs alienate. Is it not therefore aſtoniſhing, that a friend ſhould ever be alienated or offended? and can there be a ſtronger inſtance of the folly and caprice of mankind, than their witholding from thoſe upon whom their happineſs is confeſſed to depend, that civility which they laviſh upon others, without hope of any higher reward than a trivial and momentary gratification of their vanity, by an echo of their compliments and a return of their obeyſance?

Of this caprice there are none who have more cauſe to complain than myſelf. That I am a perſon of ſome importance, has never yet been diſputed: I am allowed to have great power to pleaſe and to inſtruct; I always contribute to the felicity of thoſe by whom I am well treated; and I muſt confeſs, that I am never abuſed without leaving marks of my reſentment behind me.

I am generally regarded as a friend; and there are few who could think of parting with me for the laſt time, without the utmoſt regret ſolicitude and reluctance. I know, wherever I come, that I have been the object of deſire and hope; and that the pleaſure which I am expected to diffuſe, has, like all others, been enjoyed by anticipation. By the young and gay, thoſe who are entering the world either as a ſcene of buſineſs or pleaſure, I am frequently deſired with ſuch impatience, that although every moment brings on wrinkles and decrepitude with irreſiſtible rapidity, they would be willing that the time of my abſence ſhould be annihilated, and the approach of wrinkles and decrepitude rendered yet more precipitate. There cannot ſurely be ſtronger evidence than

than this of my influence upon their happineſs, or of their affection for me: and yet the tranſport with which I am at firſt received quickly ſubſides; they appear to grow weary of my company; they would again ſhorten life to haſten the hour of my departure, and they reflect upon the length of my viſit with regret.

To the aged I confeſs I am not able to procure equal advantages: and yet there are ſome of theſe who have been remarkable for their virtue, among whom I experience more conſtant reciprocations of friendſhip. I never heard that they expreſſed an impatient expectation of me when abſent, nor do they receive me with rapture when I come; but while I ſtay they treat me with complacency and good humour; and in proportion as their firſt addreſs is leſs violent, the whole tenour of their conduct is more equal: they ſuffer me to leave them in an evening without importunity to prolong my viſit, and think of my departure with indifference.

You will perhaps imagine that I am diſtinguiſhed by ſome ſtrange ſingularity, of which the uncommon treatment that I receive is a conſequence. As few can judge with impartiality of their own character, none are believed merely upon their own evidence who affirm it to be good: I will therefore deſcribe to you the manner in which I am received by perſons of very different ſtations capacities and employments. The facts ſhall be exhibited without falſe colouring; I will neither ſuppreſs, ſoften nor exaggerate any circumſtance, by which the natural and genuine ſtate of theſe facts may be diſcovered, and I know that your ſagacity will do me juſtice.

In ſummer I riſe very early; and the firſt perſon that I ſee is a peaſant at his work, who generally regards me with a ſmile, though he ſeldom participates of my bounty. His labour is ſcarce ever ſuſpended while I am with him; yet he always talks of me with complacency, and never treats me with neglect or indecorum, except perhaps on a holiday, when he has been tippling; and this I can eaſily overlook, though he commonly receives a hint

of

of his fault the next morning, that he may be more upon his guard for the future.

But though in the country I have reaſon to be beſt ſatisfied with the behaviour of thoſe whom I firſt ſee, yet in my early walks in town I am almoſt ſure to be inſulted. As ſoon as the wretch, who has paſſed the night at a tavern or a gaming table, perceives me at a diſtance, he begins to mutter curſes againſt me, tho' he knows they will be fulfilled upon himſelf, and is impatient till he can bar his door, and hide himſelf in bed.

I have one ſiſter, and though her complexion is very dark, yet ſhe is not without her charms: ſhe is, I confeſs, ſaid to look beſt by candlelight, in her jewels, and at a public place, where the ſplendor of her dreſs and the multiplicity of other objects, prevent too minute an examination of her perſon. Some good judges have fancied, though perhaps a little whimſically, that there is ſomething inexpreſſibly pleaſing in her by moonlight, a kind of placid eaſe, a gentle languor which ſoftens her features, and gives new grace to her manner: they ſay too, that ſhe is beſt diſpoſed to be agreeable company in a walk, under the chequered ſhade of a grove, along the green banks of a river, or upon the ſandy beach by the ſea.

My ſiſter's principles in many particulars differ from mine; but there has been always ſuch a harmony between us, that ſhe ſeldom ſmiles upon thoſe who have ſuffered me to paſs with a contemptuous negligence; much leſs does ſhe uſe her influence, which is very great, to procure any advantage for thoſe who drive me from their preſence with outrage and abuſe; and yet none are more aſſiduous in their addreſſes, nor intrude longer upon her privacy, than thoſe who are moſt implacably my enemies.

She is generally better received by the poor than the rich; and indeed ſhe ſeldom viſits the indigent and the wretched, without bringing ſomething for their relief: yet thoſe who are moſt ſolicitous to engage her in parties of pleaſure, and are ſeen longeſt in her company, are always ſuſpected of ſome evil deſign.

You

You will perhaps think there is ſomething enigmatical in all this; and leſt you ſhould not yet be able to diſcover my true character ſufficiently to engage you in my intereſt, I will give you a ſhort hiſtory of the incidents that have happened to me during the laſt eight hours.

It is now four o'clock in the afternoon: about ſeven I roſe; ſoon after, as I was walking by the dial in Covent-Garden, I was perceived by a man well dreſſed, who appeared to have been ſleeping under one of the ſheds, and whom a watchman had juſt told that I was approaching: after attempting to ſwear ſeveral oaths, and ſtaggering a few paces, he ſcowled at me under his hat, and inſulted me indirectly, by telling the watchman as well as he could, that he had ſat in company with my ſiſter till he became too drunk to find his way home, which nevertheleſs he had attempted; and that he hated the ſight of me as he hated the devil; he then deſired that a coach or a chair might be immediately called to carry him from my preſence.

About nine, I viſited a young lady who could not ſee me, becauſe ſhe was but juſt returned from a rout. I went next to a ſtudent in the Temple, who received me with great joy; but told me, that he was going to dine with a gentleman, whoſe daughter he had long courted, and who at length, by the interpoſition of friends, had been perſuaded to conſent to the match, though ſeveral others had offered a larger ſettlement. From this interview I had no deſire to detain him; and about twelve I found a young prodigal, to whom I had afforded many opportunities of felicity, which he neglected to improve; and whom I had ſcarce ever left without having convinced him, that he was waſting life in the ſearch of pleaſure which he could never find: he lookedupon with me a countenance full of ſuſpicion, dread and perplexity, and ſeemed to wiſh that I had delayed my viſit or been excluded by his ſervant; imagining, as I have ſince heard, that a bailiff was behind me. After dinner, I again met my friend the ſtudent; but he who had ſo lately received me with extacy, now leared at me with a ſullen diſcontent, and if it had been in his power would have deſtroyed me,

me, for no other reaſon than becauſe the old gentleman whom he had viſited had changed his mind.

You may perhaps be told that I am myſelf inconſtant and capricious; that I am never the ſame perſon eight and forty hours together; and that no man knows whether at my next viſit I ſhall bring him good or evil: but identity of perſon might with equal truth be denied of the ADVENTURER, and of every other being upon earth; for all animal bodies are in a ſtate of perpetual decay and renovation: ſo ridiculous, a ſlander does not indeed deſerve a ſerious reply: and I believe you are now ready to anſwer every other cavil of my enemies, by convincing the world that it is their own fault if I do not always leave them wiſer and better than I find them; and whoever has through life continued to become gradually wiſer and better, has obtained a ſource of divine felicity, a well of living water, which like the widow's oil ſhall increaſe as it is poured out, and which, though it was ſupplied by time, eternity ſhall not exhauſt.

I hope, Sir, your paper will be a means of procuring me better treatment; and that you will yourſelf be ſolicitous to ſecure the friendſhip of

Your humble ſervant,

TO-DAY.

THE ADVENTURER.

NUMBER XII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *December* 16, 1752.

Magnum pauperies opprobrium jubet
Quidvis aut facere aut pati.

HOR.

To the ADVENTURER.

SIR,

IF all the expedients that have been found out to alleviate the miſeries of life, none is left to deſpair but complaint: and though complaint, without hope of relief, may be thought rather to increaſe than migitate anguiſh, as it recollects every circumſtance of diſtreſs, and imbitters the memory of paſt ſufferings by the anticipation of future; yet, like weeping, it is an indulgence of that which it is pain to ſuppreſs, and ſooths with the hope of pity the wretch who deſpairs

of comfort. Of this number is he who now addreſſes you: yet the ſolace of complaint and the hope of pity, are not the only motives that have induced me to communicate the ſeries of events, by which I have been led on in an inſenſible deviation from felicity, and at laſt plunged in irremediable calamity: I wiſh that others may eſcape perdition; and am, therefore, ſolicitous to warn them of the path, that leads to the precipice from which I have fallen.

I am the only child of a wealthy farmer, who as he was himſelf illiterate, was the more zealous to make his ſon a ſcholar; imagining that there was in the knowledge of Greek and Latin, ſome ſecret charm of perpetual influence, which as I paſſed through life would ſmooth the way before me, eſtabliſh the happineſs of ſucceſs, and ſupply new reſources to diſappointment. But not being able to deny himſelf the pleaſure he found in having me about him, inſtead of ſending me out to a boarding ſchool, he offered the curate of the pariſh ten pounds a year and his board to become my tutor.

THIS gentleman, who was in years, and had lately buried his wife, accepted the employment, but refuſed the ſalary: the work of education, he ſaid, would agreeably fill his intervals of leiſure, and happily coincide with the duties of his function: but he obſerved that his curacy, which was thirty pounds a year, and had long ſubſiſted him when he had a family, would make him wealthy now he was a ſingle man; and therefore he inſiſted to pay for his board: to this my father, with whatever reluctance, was obliged to conſent. At the age of ſix years I began to read my Accidence under my preceptor; and at fifteen had gone through the Latin and Greek Claſſics. But the languages were not all that I learned of this gentleman; beſides other ſcience of leſs importance, he taught me the theory of Chriſtianity by his precepts, and the practice by his example.

As his temper was calm and ſteady, the influence which he had acquired over me was unlimited: he was never capriciouſly ſevere; ſo that I regarded his diſpleaſure not as an effect of his infirmity, but of my own fault: he diſcovered ſo much affection in the

pleaſure

pleaſure with which he commended, and in the tender concern with which he reproved me, that I loved him as a father: and his devotion, though rational and manly, was yet ſo habitual and fervent, that I reverenced him as a ſaint. I found even my paſſions controuled by an awe which his preſence impreſſed; and by a conſtant attention to his doctrine and his life, I acquired ſuch a ſenſe of my connexion with the inviſible world, and ſuch a conviction of the conciouſneſs of DEITY to all my thoughts, that every inordinate wiſh was ſecretly ſuppreſſed, and my conduct regulated by the moſt ſcrupulous circumſpection.

MY father thought he had now taken ſufficient care of my education, and therefore began to expect that I ſhould aſſiſt in overlooking his ſervants, and managing his farm, in which he intended I ſhould ſucceed him: but my preceptor, whoſe principal view was not my temporal advantage, told him, that, as a farmer, great part of my learning would be totally uſeleſs; and that the only way to make me ſerviceable to mankind, in proportion to the knowledge I had acquired, would be to ſend me to the univerſity, that at a proper time I might take orders: but my father, beſides that he was ſtill unwilling to part with me, had probably many reaſons againſt my entering the world in a caſſock: ſuch however was the deference which he paid to my tutor, that he had almoſt implicitly ſubmitted to his determination, when a relation of my mother's, who was an attorney of great practice in the Temple, came to ſpend part of the long vacation at our houſe, in conſequence of invitations which had been often repeated during an abſence of many years.

MY father thought that an opportunity of conſulting how to diſpoſe of me with a man ſo well acquainted with life, was not to be loſt; and perhaps he ſecretly hoped, that my preceptor would give up his opinion as indefenſible, if a perſon of the lawyer's experience ſhould declare againſt it. My couſin was accordingly made umpire in the debate; and after he had heard the arguments on both ſides, he declared againſt my becoming a farmer: he ſaid it would be an act of injuſtice to bury my parts and learning in the obſcurity of rural life; becauſe, if produced to the world, they would

would probably be rewarded with wealth and diſtinction. My preceptor imagined the queſtion was now finally determined in his favour; and being obliged to viſit one of his pariſhioners that was ſick, he gave me a look of congratulation as he went out, and I perceived his cheek glow with a fluſh of triumph, and his eye ſparkle with tears of delight.

But he had no ſooner left the room, than my couſin gave the converſation another turn: he told my father, that though he had oppoſed his making me a farmer, he was not an advocate for my becoming a parſon; for that to make a young fellow a parſon, without being able to procure him a living, was to make him a beggar: he then made ſome witty reflexions on the old gentleman who was juſt gone out; "Nobody, he ſaid, could queſtion his having "been put to a bad trade, who conſidered his circumſtances now "he had followed it forty years." And after ſome other ſprightly ſallies, which though they made my father laugh, made me tremble; he clapped him upon the ſhoulder, "If you have a mind your boy "ſhould make a figure in life, old gentleman," ſays he, "put him "clerk to me: my lord chancellor King was no better than the "ſon of a country ſhopkeeper; and my maſter gave a man of much "greater eminence many a half crown when he was an attorney's "clerk in the next chambers to mine. What ſay you? ſhall I "take him up with me or no?" My father, who had liſtened to this propoſal with great eagerneſs, as ſoon as my couſin had done ſpeaking, cried "A match;" and immediately gave him his hand, in token of his conſent. Thus the bargain was ſtruck, and my fate determined before my tutor came back.

It was in vain that he afterwards objected to the character of my new maſter, and expreſſed the moſt dreadful apprehenſions at my becoming an attorney's clerk, and entering into the ſociety of wretches who had been repreſented to him, and perhaps not unjuſtly, as the moſt profligate upon earth: they do not, indeed, become worſe than others, merely as clerks; but as young perſons, who with more money to ſpend in the gratification of appetite, are ſooner than others abandoned to their own conduct: for though they are taken from under the protection of a parent, yet being

being ſcarce conſidered as in a ſtate of ſervitude, they are not ſufficiently reſtrained by the authority of a maſter.

My father had conceived of my couſin as the beſt natured man in the world; and probably was intoxicated with the romantic hope, of living to ſee me upon the Bench in Weſtminſter-hall, or of meeting me on the circuit lolling in my own coach, and attended by a crowd of the inferior inſtruments of juſtice. He was not therefore to be moved either by expoſtulation or intreaty; and I ſet out with my couſin on horſeback, to meet the ſtage at a town within a few miles, after having taken leave of my father, with a tenderneſs that melted us both; and received from the hoary ſaint his laſt inſtructions and benediction, and at length the parting embrace, which was given with the ſilent ardor of unutterable wiſhes, and repeated with tears that could no longer be ſuppreſſed or concealed.

When we were ſeated in the coach, my couſin began to make himſelf merry with the regret and diſcontent that he perceived in my countenance, at leaving a cowhouſe, a hogſtye, and two old grey-pates, who were contending whether I ſhould be buried in a farm or a college: but I who had never heard either my father or my tutor treated with irreverence, could not conceal my diſpleaſure and reſentment: but he ſtill continued to rally my country ſimplicity with many alluſions which I did not then underſtand, but which greatly delighted the reſt of the company. The fourth day brought us to our journey's end, and my maſter, as ſoon as we reached his chambers, ſhook me by the hand, and bid me welcome to the Temple.

He had been ſome years a widower, and his only child a daughter being ſtill at a boarding ſchool, his family conſiſted only of a man and maid ſervant and myſelf; for though he had two hired clerks, yet they lodged and boarded themſelves. The horrid leudneſs and profaneneſs of theſe fellows terrified and diſguſted me; nor could I believe that my maſter's property and intereſt could be ſafely intruſted with men, who in every reſpect appeared to be ſo deſtitute of virtue and religion: I, therefore, thought it

my

my duty to appriſe him of his danger; and accordingly one day when we were at dinner, I communicated my ſuſpicion, and the reaſons upon which it was founded. The formal ſolemnity with which I introduced this converſation, and the air of importance which I gave to my diſcovery, threw him into a violent fit of laughter, which ſtruck me dumb with confuſion and aſtoniſhment. As ſoon as he recovered himſelf, he told me, that though his clerks might uſe ſome expreſſions that I had not been accuſtomed to hear, yet he believed them to be very honeſt; and that he placed more confidence in them, than he would in a formal prig, of whom he knew nothing, but that he went every morning and evening to prayers, and ſaid grace before and after meat; that as to ſwearing, they meant no harm; and as he did not doubt but that every young fellow liked a girl, it was better they ſhould joke about it than be hypocritical and ſly: not that he would be thought to ſuſpect my integrity, or to blame me for practices, which he knew to be merely effects of the bigotry and ſuperſtition in which I had been educated; and not the diſguiſes of cunning or the ſubterfuges of guilt.

I was greatly mortified at my couſin's behaviour on this occaſion, and wondered from what cauſe it could proceed, and why he ſhould ſo lightly paſs over thoſe vices in others, from which he abſtained himſelf; for I had never heard him ſwear; and as his expreſſions were not obſcene, I imagined his converſation was chaſte; in which, however, my ignorance deceived me, and it was not long before I had reaſon to change my opinion of his character.

THE ADVENTURER.

NUMBER XIII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *December* 19, 1752.

——————Sic omnia fatis
In pejus ruere, ac retro ſublapſa referri.
Non aliter quam qui adverſo vix flumine lembum
Remigiis ſubigit: ſi brachia forte remiſit,
Atque illum in præceps prono rapit alveus amni. VIRG.

THERE came one morning to enquire for him at his chambers, a lady who had ſomething in her manner which caught my attention and excited my curioſity: her cloaths were fine, but the manner in which they were put on was rather flaunting than elegant; her dreſs was not eaſy nor polite, but ſeemed to be a ſtrange mixture of affected ſtate and licentious familiarity; ſhe looked in the glaſs while ſhe was ſpeaking to me, and without any confuſion adjuſted her tucker; and ſhe ſeemed rather pleaſed than diſconcerted at

being regarded with earneſtneſs. Being told that my couſin was abroad, ſhe aſked ſome trifling queſtions, and then making a ſlight curtſey, took up the ſide of her hoop with a jerk that diſcovered at leaſt half her leg, and hurried down ſtairs.

I could not help enquiring of the clerks, if they knew this lady; and was greatly confounded when they told me with an air of ſecrecy, that ſhe was my couſin's miſtreſs, whom he had kept almoſt two years in lodgings near Covent-garden. At firſt I ſuſpected this information, but it was ſoon confirmed by ſo many circumſtances, that I could no longer doubt of its truth.

As my principles were yet untainted, and the influence of my education was ſtill ſtrong, I regarded my couſin's ſentiments as impious and deteſtable; and his example rather ſtruck me with horror, than ſeduced me to imitation: I flattered myſelf with hopes of effecting his reformation, and took every opportunity to hint the wickedneſs of allowed incontinence; for which I was always rallied when he was diſpoſed to be merry, and anſwered with the contemptuous ſneer of ſelf-ſufficiency when he was ſullen.

NEAR four years of my clerkſhip were now expired, and I had never yet entered the liſts as a diſputant with my couſin: for tho' I conceived myſelf to be much his ſuperior in moral and theological learning, and though he often admitted me to familiar converſation, yet I ſtill regarded the ſubordination of a ſervant to a maſter, as one of the duties of my ſtation, and preſerved it with ſuch exactneſs, that I never exceeded a queſtion or a hint when we were alone, and was always ſilent when he had company; tho' I frequently heard ſuch poſitions advanced, as made me wonder that no tremendous token of the divine diſpleaſure immediately followed: but coming one night from the tavern, warm with wine, and, as I imagined, fluſhed with polemic ſucceſs, he inſiſted upon my taking one glaſs with him before he went to bed; and almoſt as ſoon as we were ſeated, he gave me a formal challenge, by denying all divine revelation, and defying me to prove it.

I now conſidered every diſtinction as thrown down, and ſtood forth as the champion of religion, with that elation of mind which the hero always feels at the approach of danger. I thought myſelf ſecure of victory; and rejoicing that he had now compelled me to do what I had often wiſhed he would permit, I obliged him to declare that he would diſpute upon equal terms, and we began the debate. But it was not long before I was aſtoniſhed to find myſelf confounded by a man, whom I ſaw half drunk, and whoſe learn-

learning and abilities I deſpiſed when he was ſober; for as I had but very lately diſcovered that any of the principles of religion, from the immortality of the ſoul to the deepeſt myſtery, had been ſo much as queſtioned, all his objections were new. I was aſſaulted where I had made no preparation for defence; and having not been ſo much accuſtomed to diſputation, as to conſider that in the preſent weakneſs of human intellects, it is much eaſier to object than anſwer, and that in every diſquiſition difficulties are found which cannot be reſolved, I was overborne by the ſudden onſet, and in the tumult of my ſearch after anſwers to his cavils, forgot to preſs the poſitive arguments on which religion is eſtabliſhed: he took advantage of my confuſion, proclaimed his own triumph, and becauſe I was depreſſed, treated me as vanquiſhed.

As the event which had thus mortified my pride, was perpetually revolved in my mind, the ſame miſtake ſtill continued: I inquired for ſolutions inſtead of proofs, and found myſelf more and more entangled in the ſnares of ſophiſtry: in ſome other converſations which my couſin was now eager to begin, new difficulties were ſtarted, the labyrinth of doubt grew more intricate, and as the queſtion was of infinite moment, my mind was brought into the moſt diſtreſsful anxiety. I ruminated inceſſantly on the ſubjects of our debate, ſometimes chiding myſelf for my doubts, and ſometimes applauding the courage and freedom of my inquiry.

While my mind was in this ſtate, I heard by accident that there was a club at an alehouſe in the neighbourhood, where ſuch ſubjects were freely debated, to which every body was admitted without ſcruple or formality: to this club in an evil hour I reſolved to go, that I might learn how knotty points were to be diſcuſſed, and truth diſtinguiſhed from error.

Accordingly on the next club night I mingled with the multitude that was aſſembled in this ſchool of folly and infidelity: I was at firſt diſguſted at the groſs ignorance of ſome, and ſhocked at the horrid blaſphemy of others; but curioſity prevailed, and my ſenſibility by degrees wore off. I found that almoſt every ſpeaker had a different opinion, which ſome of them ſupported with arguments, that to me who was utterly unacquainted with diſputation, appeared to hold oppoſite probabilities in exact equipoiſe; ſo that, inſtead of being confirmed in any principle, I was diveſted of all; the perplexity of my mind was increaſed, and I contracted ſuch a habit of queſtioning whatever offered itſelf to my imagination, that I almoſt doubted of my own exiſtence.

In proportion as I was leſs aſſured in my principles, I was leſs circumſpect in my conduct: but ſuch was ſtill the force of education, that any groſs violence offered to that which I had held ſacred, and every act which I had been uſed to regard as incurring the forfeiture of the divine favour, ſtung me with remorſe. I was indeed ſtill reſtrained from flagitious immorality, by the power of habit: but this power grew weaker and weaker, and the natural propenſity to ill gradually took place; as the motion that is communicated to a ball which is ſtruck up into the air, becomes every moment leſs and leſs, till at length it recoils by its own weight.

Fear and hope, the great ſprings of human action, had now loſt their principal objects, as I doubted whether the enjoyment of the preſent moment was not all that I could ſecure; my power to reſiſt temptation diminiſhed with my dependance upon the grace of God, and regard to the ſanction of his law; and I was firſt ſeduced by a proſtitute, in my return from a declamation on the *beauty* of virtue and the ſtrength of the *moral ſenſe*.

I began now to give myſelf up intirely to ſenſuality, and the gratification of appetite terminated my proſpects of felicity: that peace of mind, which is the ſunſhine of the ſoul, was exchanged for the gloom of doubt, and the ſtorm of paſſion; and my confidence in God and hope of everlaſting joy, for ſudden terrors and vain wiſhes, the loathings of ſatiety and the anguiſh of diſappointment.

I was indeed impatient under this fluctuation of opinion, and therefore I applied to a gentleman who was a principal ſpeaker at the club, and deemed a profound philoſopher, to aſſiſt the labours of my own mind in the inveſtigation of truth, and relieve me from diſtraction by removing my doubts: but this gentleman, inſtead of adminiſtering relief, lamented the prejudice of education, which he ſaid hindered me from yielding without reſerve to the force of truth, and might perhaps always keep my mind anxious, though my judgment ſhould be convinced: but as the moſt effectual remedy for this deplorable evil, he recommended to me the works of Chubb, Morgan, and many others, which I procured and read with great eagerneſs; and though I was not at laſt a ſound deiſt, yet I percieved with ſome pleaſure that my ſtock of polemic knowledge was greatly increaſed; ſo that, inſtead of being an auditor, I commenced a ſpeaker at the club: and though to ſtand up and babble to a crowd in an alehouſe, till ſilence is commanded by the ſtroke of a hammer, is as low an ambition as can taint the human mind; yet I was much elevated by my new diſtinction, and pleaſed with the defe-

rence

rence that was paid to my judgment. I ſometimes, indeed, reflected, that I was propagating opinions by which I had myſelf become vicious and wretched: but it immediately occurred, that though my conduct was changed, it could not be proved that my virtue was leſs; becauſe many things which I avoided as vicious upon my old principles, were innocent upon my new. I therefore went on in my career, and was perpetually racking my invention for new topics and illuſtrations; and among other expedients, as well to advance my reputation, as to quiet my conſcience and deliver me from the torment of remorſe, I thought of the following.

HAVING learned that all error is innocent, becauſe it is involuntary, I concluded, that nothing more was neceſſary to quiet the mind, than to prove that all vice was error: I therefore formed the following argument; "No man becomes vicious, but from a "belief that vice will confer happineſs: he may, indeed, have been "told the contrary; but implicit faith is not required of reaſonable "beings: therefore, as every man ought to ſeek happineſs, every "man may lawfully make the experiment; if he is diſappointed, it "is plain that he did not intend that which has happened: ſo that "every vice is an error; and therefore no vice will be puniſhed."

I communicated this ingenious contrivance to my friend the philoſopher, who, inſtead of detecting the difference between ignorance and perverſeneſs, or ſtating the limitations within which we are bound to ſeek our own happineſs, applauded the acuteneſs of my penetration, and the force of my reaſoning. I was impatient to diſplay ſo novel and important a diſcovery to the club, and the attention that it drew upon me gratified my ambition, to the utmoſt of my expectation: I had indeed ſome opponents; but they were ſo little ſkilled in argumentation, and ſo ignorant of the ſubject, that it only rendered my conqueſt more ſignal and important; for the chairman ſummed up the arguments on both ſides, with ſo exact and ſcrupulous an impartiality, that as I appeared not to have been confuted, thoſe who could not diſcover the weakneſs of my antagoniſts, thought that to confute me was impoſſible; my ſophiſtry was taken for demonſtration, and the number of proſelytes was incredible. The aſſembly conſiſted chiefly of clerks and apprentices, young perſons who had received a religious though not a liberal education; for thoſe who were totally ignorant, or wholly abandoned, troubled not themſelves with ſuch diſputations as were carried on at our club: and theſe unhappy boys, the impetuoſity of whoſe paſſions was reſtrained chiefly by fear, as virtue had not yet become a habit, were glad to have the ſhackles ſtruck off which they were told prieſtcraft had put on.

BUT however I might ſatisfy others, I was not yet ſatisfied my ſelf; my torment returned, and new opiates became neceſſary: they were not indeed eaſily to be found; but ſuch was my good fortune, that an illiterate mechanic afforded me a moſt ſeaſonable relief, by *diſcuſſing the important queſtion, and demonſtrating that the ſoul was not nor could be immortal.* I was, indeed, diſpoſed to believe without the ſevereſt ſcrutiny, what I now began ſecretly to wiſh; for ſuch was the ſtate of my mind, that I was willing to give up the hope of everlaſting happineſs, to be delivered from the dread of perpetual miſery; and as I thought of dying as a remote event, the apprehenſion of loſing my exiſtence with my life, did not much interrupt the pleaſures of the bagnio and the tavern.

THEY were, however, interrupted by another cauſe; for I contracted a diſtemper, which alarmed and terrified me, in proportion as its progreſs was ſwift, and its conſequences were dreadful. In this diſtreſs I applied to a young ſurgeon, who was a ſpeaker at the club, and gained a genteel ſubſiſtance by keeping it in repair: he treated my complaint as a trifle; and to prevent any ſerious reflexions in this interval of pain and ſolitude, he rallied the deplorable length of my countenance, and exhorted me to behave like a man.

MY pride, rather than my fear, made me very ſolicitous to conceal this diſorder from my couſin; but he ſoon diſcovered it rather with pleaſure than anger, as it compleated his triumph, and afforded him a new ſubject of raillery and merriment. By the ſpiritual and corporeal aſſiſtance of my ſurgeon, I was at length reſtored to my health, with the ſame diſſolute morals, and a reſolution to perſue my pleaſures with more caution: inſtead, therefore, of hiring a proſtitue, I now endeavoured to ſeduce the virgin, and corrupt the wife.

THE ADVENTURER.

NUMBER XIV.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *December* 23, 1752.

Admonet, et magna teſtatur voce per umbras:
Diſcite juſtitiam moniti, et non temnere Divos. VIRG.

IN theſe attempts my new principles afforded me great aſſiſtance: for I found that thoſe whom I could convert, I could eaſily debauch; and that to convert many, nothing more was neceſſary than to advance my principles, and allege ſomething in defence of them, by which I appeared to be convinced myſelf; for not being able to diſpute, they thought that the argument which had convinced me, would, if they could underſtand it, convince them; ſo that, by yielding an implicit aſſent, they at once paid a complement to their own judgments, and ſmoothed the way to the indulgence of appetite.

WHILE I was thus gratifying every inordinate desire, and passing from one degree of guilt to another, my cousin determined to take his daughter, who was now in her nineteenth year, from school; and as he intended to make her mistress of his family, he quitted his chambers and took a house.

THIS young lady I had frequently seen and always admired; she was therefore no sooner come home than I endeavoured to recommend myself by a thousand assiduities, and rejoiced in the many opportunities that were afforded me to entertain her alone; and perceived that she was not displeased with my company, nor insensible to my complaisance.

MY cousin, though he had seen the effects of his documents of infidelity in the corruption of my morals, yet could not forbear to sneer at religion in the presence of his daughter; a practice in which I now always concurred, as it facilitated the execution of a design that I had formed of rendering her subservient to my pleasures. I might, indeed, have married her, and perhaps my cousin secretly intended that I should: but I knew women too well to think that marriage would confine my wishes to a single object; and I was utterly averse to a state, in which the pleasure of variety must be sacrificed to domestic quiet, or domestic quiet to the pleasure of variety; for I neither imagined that I could long indulge myself in an unlawful familiarity with many women, before it would by some accident be discovered to my wife; nor that she would be so very courteous or philosophical, as to suffer this indulgence without expostulation and clamour: and besides, I had no liking to a brood of children, whose wants would soon become importunate, and whose claim to my industry and frugality would be universally acknowledged; though the offspring of a mistress might be abandonned to beggery, without breach of the law, or offence to society.

THE young lady on the contrary, as she perceived that my addresses exceeded common civilities, did not question but that my view was to obtain her for a wife, and I could discern that she often expected such a declaration, and seemed disappointed that I had

had not yet propoſed an application to her father: but imagining, I ſuppoſe, that theſe circumſtances were only delayed till the fitteſt opportunity, ſhe did not ſcruple to admit all the freedoms that were conſiſtent with modeſty; and I drew every day nearer to the accompliſhment of my deſign by inſenſible approaches, without alarming her fear, or confirming her hopes.

I knew that only two things were neceſſary; her paſſions were to be inflamed, and the motives from which they were to be ſuppreſſed, removed. I was therefore perpetually inſinuating, that nothing which was natural could be ill; I complained of the impoſitions and reſtraints of prieſtcraft and ſuperſtition; and, as if theſe hints were caſual and accidental, I would immediately afterwards ſing a tender ſong, repeat ſome ſeducing verſes, or read a novel.

But henceforward, let never inſulted beauty admit a ſecond time into her preſence the wretch, who has once attempted to ridicule religion, and ſubſtitute other aids to human frailty, for that love of God *which is better than life*, and that fear *which is the beginning of wiſdom*: for whoever makes ſuch an attempt, intends to betray; the contrary conduct being without queſtion the intereſt of every one whoſe intentions are good, becauſe even thoſe who profanely deny religion to be of divine origin, do yet acknowledge that it is a political inſtitution well calculated to ſtrengthen the band of ſociety, and to keep out the ravager by intrenching innocence and arming virtue. To oppoſe theſe corrupters by argument rather than contempt, is to parley with a murderer, who may be excluded by ſhutting a door.

My couſin's daughter uſed frequently to diſpute with me, and theſe diſputes always favoured the execution of my project: though, leſt I ſhould alarm her too much, I often affected to appear half in jeſt; and when I ventured to take any liberty, by which the bounds of modeſty were ſomewhat invaded, I ſuddenly deſiſted with an air of eaſy negligence; and as the attempt was not perſued, and nothing farther ſeemed to be intended than was done, it was regarded but as waggery, and puniſhed only with a ſlap or a frown. Thus ſhe became familiar with infidelity and indecency by degrees.

I once ſubtily engaged her in a debate, whether the gratification of natural appetites was in itſelf innocent; and whether, if ſo, the want of external ceremony could in any caſe render it criminal. I inſiſted that virtue and vice were not influenced by external ceremonies, nor founded upon human laws, which were arbitrary, temporary and local: and that as a young lady's ſhutting herſelf up in a nunnery was ſtill evil, though enjoined by ſuch laws; ſo the tranſmitting her beauty to poſterity was ſtill good, though under certain circumſtances it had by ſuch laws been forbidden. This ſhe affected utterly to deny, and I propoſed that the queſtion ſhould be referred to her papa, without informing him of our debate, and that it ſhould be determined by his opinion; a propoſal to which ſhe readily agreed. I immediately adverted to other ſubjects, as if I had no intereſt in the iſſue of our debate; but I could perceive that it ſunk deep into her mind, and that ſhe continued more thoughtful than uſual.

I did not however fail to introduce a ſuitable topic of diſcourſe the next time my couſin was preſent, and having ſtated the queſtion in general terms, he gave it in my favour, without ſuſpecting that he was judge in his own cauſe; and the next time I was alone with his daughter, without mentioning his deciſion, I renewed my familiarity, I found her reſiſtance leſs reſolute, perſued my advantage, and compleated her ruin.

Within a few months ſhe perceived that ſhe was with child; a circumſtance that ſhe communicated to me with expreſſions of the moſt piercing diſtreſs: but inſtead of conſenting to marry her, to which ſhe had often urged me with all the little arts of perſuaſion that ſhe could practice, I made light of the affair, chid her for being ſo much alarmed at ſo trivial an accident, and propoſed a medicine which I told her would effectually prevent the diſcovery of our intercourſe, by deſtroying the effect of it before it could appear. At this propoſition ſhe fainted, and when ſhe recovered, oppoſed it with terror and regret, with tears, trembling and entreaty; but I continued inflexible, and at length, either removed or over ruled her ſcruples by the ſame arguments, that had firſt ſeduced her to guilt.

THE long vacation was now commenced, and my clerkſhip was juſt expired: I therefore propoſed to my couſin that we ſhould all make a viſit to my father, hoping that the fatigue of the journey would favour my purpoſe, by increaſing the effect of the medicine, and accounting for an indiſpoſition which it might be ſuppoſed to cauſe.

THE plan being thus concerted, and my couſin's concurrence being obtained, it was immediately put in execution. I applied to my old friend the club ſurgeon, to whom I made no ſecret of ſuch affairs, and he immediately furniſhed me with medicaments, which he aſſured me would anſwer my purpoſe: but either by a miſtake in the preparation, or in the quantity, they produced a diſorder which, ſoon after the dear injured unhappy girl arrived at her journey's end, terminated in her death.

MY confuſion and remorſe at this event are not to be expreſſed, but confuſion and remorſe were ſuddenly changed into aſtoniſhment and terror; for ſhe was ſcarce dead before I was taken into cuſtody, upon ſuſpicion of murder. Her father had depoſed, that juſt before ſhe died, ſhe deſired to ſpeak to him in private; and that then, taking his hand and intreating his forgiveneſs, ſhe told him that ſhe was with child by me, and that I had poiſoned her under pretence of preſerving her reputation.

WHETHER ſhe made this declaration, or only confeſſed the truth, and her father, to revenge the injury had forged the reſt, cannot now be known; but the coroner having been ſummoned, the body viewed, and found to have been pregnant, with many marks of a violent and uncommon diſorder, a verdict of wilful murder was brought in againſt me, and I was committed to the county goal.

As the judges were then upon the circuit, I was within leſs than a fortnight convicted and condemned by the zeal of the jury, whoſe paſſions had been ſo greatly inflamed by the enormity of the crime with which I had been charged, that they were rather willing that I ſhould ſuffer being innocent, than that I ſhould eſcape being guilty: but it appearing to the judge in the courſe of the

trial

trial that murder was not intended, he reprieved me before he left the town.

I might now have redeemed the time, and, awakened to a ſenſe of my folly and my guilt, might have made ſome reparation to mankind for the injury which I had done to ſociety, and endeavoured to rekindle ſome ſpark of hope in my own breaſt, by repentance and devotion. But alas! in the firſt tranſports of my mind, upon ſo ſudden and unexpected a calamity, the fear of death yielded to the fear of infamy, and I ſwallowed poiſon: the exceſs of my deſperation hindered its immediate effect; for, as I took too much, great part of it was thrown up, and only ſuch a quantity remained behind, as was ſufficient to inſure my deſtruction, and yet leave me time to contemplate the horrors of the gulph into which I am ſinking.

In this deplorable ſituation I have been viſited by the ſurgeon who was the immediate inſtrument of my misfortune, and the philoſopher who directed my ſtudies: but theſe are friends who only rouze me to keener ſenſibility, and inflict upon me more exquiſite torment. They reproach me with folly, and upbraid me with cowardice; they tell me too, that the fear of death has made me regret the errors of ſuperſtition: but what would I now give for thoſe erroneous hopes, and that credulous ſimplicity, which, though I have been taught to deſpiſe them, would ſuſtain me in the tremendous hour that approaches, and avert from my laſt agony the horrors of deſpair.

I have indeed a viſitor of another kind, the good old man who firſt taught me to frame a prayer, and firſt animated me with the hope of heaven: but he can only lament with me that this hope will not return, and that I can pray with confidence no more: he cannot by a ſudden miracle re-eſtabliſh the principles which I have ſubverted: my mind is all doubt, and terror, and confuſion; I know nothing but that I have rendered ineffectual the clemency of my judge, that the approach of death is ſwift and inevitable, and that either the ſhades of everlaſting night or the gleams of unquenchable fire are at hand. My ſoul in vain ſhrinks backward; I grow giddy with the thought: the next moment is diſtraction! Farewell.

OPSINOUS.

THE ADVENTURER.

NUMBER XV.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *December* 26, 1752.

Inventum medicina meum eſt —— OVID.

AS no man more abhors the maxim, which affirms the lawfulneſs of doing evil to produce good, than myſelf, I ſhall ſpare no falſhood, becauſe it has been rendered ſubſervient to political purpoſes, nor concur in the deception of mankind, though for the ſervice of the ſtate.

WHEN the public liberty has been thought in ſo much danger, as to make it neceſſary to expoſe life in its defence; we have been told

told that life is the inferior bleſſing; that death is more eligible than ſlavery; and that to hold the contrary opinion, is not only abſurd but infamous.

This, however, whether it was the rant of enthuſiaſm or the inſinuation of cunning, contradicts the voice of reaſon and the general conſent of mankind. The far greater part of the human ſpecies are confeſſed to live in a ſtate of ſlaviſh ſubjection; and there is ſcarce any part of the globe where that which an Engliſhman calls liberty, is to be found; and yet it does not appear, that there is any place in which the attachment to life is diſſolved, or that deſpotiſm and tyranny ever provoked ſuicide to depopulate their dominions. It may be ſaid that wretches who have never been free, ſuffer patiently becauſe they are ſtrangers to enjoyment; but it muſt be remembered, that our heroes of liberty, whether Bucks or Bloods, or of whatever other denomination, when by ſome creditor of ſlaviſh principles they have been locked up in a priſon, never yet petitioned to be hanged.

But though to every individual, life is of greater value than liberty; yet health and eaſe are of greater value than life. Though jollity may ſometimes be found in the cell of the priſoner, it never enters the chambers of the ſick; over pain and ſickneſs, the ſweetneſs of muſic, the ſprightlineſs of humour, and the delicacies of luxury have no power. Without health life is miſery; and death, as it removes poſitive evil, is at leaſt a negative good. Among the many advantages, therefore, which are confeſſed to be peculiar to Great Britain, the higheſt ſurely is the number of medicines that are diſpenſed in this metropolis; medicines which infallibly remove every diſeaſe, by which the value of life is annihilated, and death rendered a bleſſing.

It has been obſerved by naturaliſts, that every climate produces plants peculiarly adapted to remove its peculiar diſeaſes; and by moraliſts, that good and evil are univerſally diſtributed with

an

an equal hand: my ſubject affords a remarkable inſtance of the truth of theſe obſervations: for without this extraordinary interpoſition of medical power, we ſhould not only be the moſt loathſome, debilitated, and diſeaſed of all mortals; but our country would ſoon become deſolate, or, what is yet worſe, a province to France.

Of this no doubt will remain, if it be conſidered, that the medicines, from which we are told almoſt every noble family in the kingdom has received benefit, are ſuch as *invigorate*, *cleanſe*, and *beautify:* for if our nobility are impotent, loathſome, and hideous, in what condition are thoſe who are expoſed to the viciſſitudes of wet and dry, and cold and heat, which in this climate are ſudden and frequent? in what condition are thoſe who ſweat at the furnace, or delve in the mine, who draw in peſtilential fumes at every breath, and admit an enemy to life at every pore? If a being whoſe perſpicacity could diſcover effects yet ſlumbering in their cauſes, would perceive the future peers of this realm corked cloſe in a vial, or rolled up in a pill; or if, while yet more diſtant, they would appear riſing in the vapour of an alembic, or agitated in the vortex of a mortar; from whence muſt we expect thoſe who ſhould hereafter ſupply the fleet, the manufactory, or the field?

But the good that would flow in a thouſand ſtreams to the community from theſe fountains of health, and vigour, and beauty, is in ſome degree intercepted, by the envy or folly of perſons who have at a great expence crowded the city with buildings called hoſpitals; in which thoſe who have been long taught to mangle the dead, practiſe the ſame horrid arts upon the living; and where a cancer or a gangrene produce the amputation of a limb, though a cure for the cancer might have been purchaſed in Fleet-Street for a ſhilling, and a powder that inſtantly ſtops the progreſs of a gangrene, upon Tower-Hill for ſixpence. In hoſpitals diſeaſes are not cured, but rendered incurable: and though of this the public

has

has been often advertiſed by Mr. Robert Ratſey, who gives advice to the poor in Billiter-Lane; yet hoſpitals are ſtill filled, and new donations are made. Mr. Ratſey has indeed himſelf contributed to this evil; for he promiſes to cure even thoſe who have been thus rendered incurable: a reſource, therefore, is ſtill left, and the vulgar will be encouraged to throw themſelves into an hoſpital, in compliance with their prejudices, by reflecting that after all they can make the experiment which ought to have been their firſt choice.

I would not be thought to dictate to the legiſlature; but I think that all perſons, eſpecially this gentleman, ſhould be prohibited from curing theſe incurable patients by act of parliament; though I hope that he will, after this notice, reſtrain the firſt ardour of his benevolence, by reflecting that a conduct which may be mercy to one, will be cruelty to many; and that in his future advertiſements this dangerous promiſe will not be repeated.

THIS iſland has been long famous for diſeaſes which are not known in any other part of the world; and my predeceſſor, the SPECTATOR, has taken notice of a perſon, who in his time, among other ſtrange maladies, undertook to cure *long ſea-voyages and campaigns*. If I cannot acquaint my readers with any new diſeaſe that is equally aſtoniſhing, I can record a method of cure, which though it was not ſucceſsful, yet deſerves to be remembered for farther experiments.

THE miniſter, the overſeer, and the churchwarden of a pariſh in Kent, after ſetting forth the miſery of a young man who was afflicted with a rupture, proceed to addreſs the public in the following terms:

> "His friends applied to ſeveral gentlemen for a cure, but "all proved ineffectual, and wore a truſs, till we ſent him to "Mr. Woodward at the King's Arms, near Half-moon-ſtreet, "Picadilly."

IT

It appears, therefore, that ſeveral gentlemen, in the zeal of their compaſſion, not only applied for advice, but actually wore a truſs for this unfortunate youth; who would, notwithſtanding, ſtill have continued to languiſh in great miſery, if they had not at laſt ſent him to Mr. Woodward.

After this inſtance of generous compaſſion and true public ſpirit, it will be juſt to remark the conduct of perſons who have filled a much more elevated ſtation, who have been appointed guardians of the people, and whoſe obligation to promote their happineſs was therefore more complicated and extenſive.

I am told that formerly a patent could not be obtained for diſpenſing theſe infallible remedies, at a leſs expence than ſixty pounds; and yet that, without a patent, counterfeits are impoſed upon the public, by which diſeaſes are rendered more malignant, and death precipitated. I am, however, very unwilling to believe that the legiſlature ever refuſed to permit others to ſnatch ſickneſs and decrepitude from the grave, without receiving ſo exorbitant a conſideration.

At preſent a patent may be obtained for a much more reaſonable ſum; and it is not worth while to enquire, whether this tax upon health ever ſubſiſted, as it is now too light to be felt: but our enemies, if they cannot intercept the licence to do good, ſtill labour to render it ineffectual.

They inſinuate, that though a patent is known to give a ſanction to the medicine, and to be regarded by the vulgar as a certificate of its virtue; yet that, for the cuſtomary fee, a patent may be obtained to diſpenſe poiſon: for if the noſtrum itſelf is a ſecret, its qualities cannot be otherwiſe known than by its effects; and concerning its effects no inquiry is made.

THUS it appears that the Jeſuits, who formerly did us ſo much miſchief, are ſtill buſy in this kingdom: for who elſe could propagate ſo invidious a reproach for ſo deſtructive a purpoſe?

BUT the web of ſubtilty is ſometimes ſo extremely attenuated, that it is broken by its own weight; and if theſe implacable enemies of our church and ſtate had attempted leſs, they would have effected more: for who can believe, that thoſe names, which ſhould always be read with a ſenſe of duty and obligation, were ever proſtituted in public advertiſements, for a paultry ſum, to the purpoſes of wretches who defraud the poor of their money, and the ſick of their life, by diſpenſing as remedies, drugs that are either ineffectual or pernicious, and precluding, till it is too late, more effectual aſſiſtance. To believe this, would be as ridiculous as to doubt, whether an attempt was made to cure Mr. Woodward's patient, by applying truſſes to the abdomen of his friends, after it has been ſo often and ſo publicly aſſerted in an advertiſement, ſigned by perſons of unqueſtioned veracity; perſons who were probably among the number of thoſe by whom truſſes were worn, and might firſt think of applying to Mr. Woodward, upon perceiving that a remedy which was ſo troubleſome to them, produced no apparent effect upon the patient. For my own part, I never hear the cavils of ſophiſtry with patience; but when they are uſed to bring calamity upon my country, my indignation knows no bounds. Let us unite againſt the arts as well as the power of our enemies, and continue to improve all the advantages of our conſtitution and our climate; and we cannot fail to ſecure health, vigour, and longevity, from which the wreath of glory and the treaſures of opulence derive all their value.

THE ADVENTURER.

NUMBER XVI.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *December* 30, 1752.

Gratior & pulchro veniens in corpore virtus. VIRG.

I HAVE obſerved in a former paper, that the relation of events is a ſpecies of writing which affords more general entertainment than any other: and to afford entertainment, appears to have been often the principal if not the only deſign of thoſe by whom events have been related.

IT muſt, indeed, be confeſſed, that when truths are to be recorded, little is left to the choice of the writer; a few pages of the book of nature or of providence, are before him; and if he tranſcribes with fidelity, he is not to be blamed, if in this fragment

good and evil do not appear to be always diſtributed as reward and puniſhment.

BUT it is juſtly expected of the writer of fiction, who has unbounded liberty to ſelect, to vary, and to complicate, that his plan ſhould be compleat, that he ſhould principally conſider the moral tendency of his work, and that when he relates events he ſhould teach virtue.

THE relation of events becomes a moral lecture, when vicious actions produce miſery, and vicious characters incur contempt; when the combat of virtue is rewarded with honour, and her ſufferings terminate in felicity: but though this method of inſtruction has been often recommended, yet I think ſome of its peculiar advantages have been ſtill overlooked, and for that reaſon not always ſecured.

FACTS are eaſily comprehended by every underſtanding: and their dependance and influence upon each other are diſcovered by thoſe, who would ſoon be bewildered in a ſeries of logical deductions; they fix that volatility which would break away from ratiocination; and the precept becomes more forcible and ſtriking, as it is connected with example. Precept gains only the cold approbation of reaſon, and compels an aſſent which judgment frequently yields with reluctance, even when delay is impoſſible: but by example the paſſions are rouzed; we approve, we emulate, and we honour, or love; we deteſt, we deſpiſe, and we condemn, as fit objects are ſucceſſively held up to the mind; the affections are, as it were, drawn out into the field, they learn their exerciſe in a mock fight, and are trained for the ſervice of virtue.

FACTS as they are moſt perfectly and eaſily comprehended, and as they are impreſſed upon the mind by the paſſions, are tenaciouſly remembered, though the terms in which they are delivered are preſently forgotten; and for this reaſon the inſtruction that reſults

from

from facts, is more eaſily propagated: many can repeat a ſtory, who would not have underſtood a declamation; and though the expreſſion will be varied as often as it is told, yet the moral which it was intended to teach will remain the ſame.

But theſe advantages have not been always ſecured by thoſe, who have profeſſed *to make a ſtory the vehicle of inſtruction*, and *to ſurprize levity into knowledge by a ſhew of entertainment*; for inſtead of including inſtruction in the events themſelves, they have made uſe of events only to introduce declamation and argument. If the events excite curioſity, all the fine reflections which are ſaid to be *interſperſed* are paſſed over; if the events do not excite curioſity, the whole is rejected together, not only with diſguſt and diſappointment, but indignation, as having allured by a falſe promiſe, and engaged in a vain perſuit. Theſe pieces, if they are read as a taſk by thoſe for whoſe inſtruction they are intended, can produce none of the effects for which they were written; becauſe the inſtruction will not be neceſſarily remembered with the facts; and becauſe the ſtory is ſo far from recommending the moral, that the moral is deteſted as interrupting the ſtory. Nor are thoſe who voluntarily read for inſtruction, leſs diſappointed than thoſe who ſeek only entertainment; for he that is eager in the perſuit of knowledge, is diſguſted when he is ſtopped by the intervention of a trivial incident or a forced complement, when a new perſonage is introduced, or a lover takes occaſion to admire the ſagacity of a miſtreſs.

But many writers who have avoided this error, and interwoven precept with event, though they intended a moral lecture, have yet defeated their own purpoſe, by taking from virtue every accidental excellence and decorating vice with the ſpoils.

I can think of nothing that could be alleged in defence of this perverſe diſtribution of graces and defects, but a deſign to ſhew that virtue alone is ſufficient to confer honour upon the loweſt cha-

racter,

racter, and that without it nothing can preſerve the higheſt from contempt; and that thoſe excellencies which we can acquire by our own efforts, are of more moment than thoſe which are the gift of nature: but in this deſign, no writer, of whatever abilities, can ſucceed.

It has been often remarked, though not without wonder, that almoſt every man is more jealous of his natural than his moral qualities; and reſents with more bitterneſs a ſatyr upon his abilities than his practice: the fact is unqueſtionably true; and perhaps it will no longer appear ſtrange, if it be conſidered, that natural defects are of neceſſity, and moral of choice: the imputation of folly, if it is true, muſt be ſuffered without hope; but that of immorality may at any time be obviated by removing the cauſe.

But whatever be the reaſon, it appears by the common conſent of mankind, that the want of virtue does not incur equal contempt with the want of parts; and that many vices are thought to be rather honourable than infamous, merely becauſe they imply ſome natural excellence, ſome ſuperiority which cannot be acquired by thoſe who want it, but to which, thoſe who have it, believe they can add all that others poſſeſs whenever they ſhall think fit to make the attempt.

Florio, after having learned the Latin and Greek languages at Weſtminſter, and ſpent three years at the univerſity, made the tour of Europe, and at his return obtained a place at court. Florio's imagination is ſprightly, and his judgement ſtrong: he is well acquainted with every branch of polite literature, and travel has poliſhed the ſound ſcholar into the fine gentleman: his perſon is graceful, and his manner polite; he is remarkable for the elegance of his dreſs; and he is thought to dance a minuet, and underſtand the ſmall ſword, better than any other man in the kingdom. Among the ladies Florio has made many conqueſts; and has challenged

lenged and killed in a duel an officer, who upbraided him with the breach of a promiſe of marriage, confirmed by an oath, to a young beauty, whom he kept in great ſplendor as a miſtreſs: his converſation is admired by all, who can reliſh ſterling wit and true humour; every private company brightens when he enters, and every public aſſembly becomes more ſplendid by his preſence: Florio is alſo liberal to profuſion; and is not, therefore, inquiſitive about the merit of thoſe upon whom he laviſhes his bounty.

BENEVOLUS has alſo had a liberal education: he learned the languages at Merchant Taylors, and went from thence to the univerſity, where his application was greater than Florio's, but the knowledge that he acquired was leſs: as his apprehenſion is ſlow, and his induſtry indefatigable, he remembers more than he underſtands; he has no taſte either for poetry or muſic; mirth never ſmiled at a ſally of his imagination, nor did doubt ever appeal to his judgment: his perſon, though it is not deformed, is inelegant; his dreſs is not ſlovenly, but aukwardly neat; and his manner is rather formal than rude: he is the jeſt of an aſſembly, and the averſion of ladies; but he is remarkable for the moſt uniform virtue and unaffected piety: he is a faithful friend, and a kind maſter; and ſo compaſſionate, that he will not ſuffer even the ſnails that eat his fruit to be deſtroyed: he lays out annually near half his income in gratuities, not to ſupport the idle, but to encourage the induſtrious; yet there is rather the appearance of parſimony than profuſion in his temper; and he is ſo timorous, that he will turn pale at the report of a muſquet.

Which of theſe two characters wouldſt thou chuſe for thy own? whom doſt thou moſt honour, and to whom haſt thou paid the tribute of involuntary praiſe? Thy heart has already anſwered with ſpontaneous fidelity in favour of FLORIO. FLORIO thou haſt not conſidered as a ſcoundrel, who by perjury and murder has deſerved the pillory and the gibbet; as a wretch who has ſtooped to the loweſt fraud for the vileſt purpoſe; who is continually enſnaring

the

the innocent and the weak; who conceals the ruin that he brings by a lie, and the lie by an oath; and who having once already juſtified a ſworn falſhood at the expence of life, is ready again to lie and to kill with the ſame aggravation, and in the ſame cauſe.

NEITHER didſt thou view BENEVOLUS, as having merited the divine eulogium beſtowed upon him who was faithful over a few things; as employing life in the diffuſion of happineſs, with the joy of angels, and in imitation of GOD.

SURELY, if it is true, that

Vice to be hated needs but to be ſeen. POPE.

ſhe ſhould not be hidden with the ornaments, and diſguiſed in the apparel, which in the general eſtimation belong to virtue. On the contrary, it ſhould be the principal labour of moral writers, eſpecially of thoſe who would inſtruct by fiction, the power of which is not leſs to do evil than good, to remove the biaſs which inclines the mind rather to prefer natural than moral endowments; and to repreſent vice with ſuch circumſtances of contempt and infamy, that the ideas may conſtantly recur together. And it ſhould be always remembered, that the fear of immediate contempt is frequently ſtronger than every other motive: how many have, even in their own opinion, incurred the guilt of blaſphemy, rather than the ſneer of an infidel, or the ridicule of a club? and how many have ruſhed, not only to the brink of the grave but of hell, to avoid the ſcorn, with which the fooliſh and the profligate regard thoſe who have refuſed a challenge?

LET it, therefore, be the united effort of genius and learning, to deter from guilt by the dread of ſhame; and let the time paſt ſuffice to have ſaved from contempt, thoſe vices which contempt only can ſuppreſs.

ERRATA. Numb. XIII. p. 1. l. 6. for *dreſs*, read *addreſs*. Numb. XV. p. 2. l. 4. for *was*, read *is*.

THE ADVENTURER.

NUMBER XVII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *January* 2, 1753.

——*Scopulis ſurdior Icari*
Voces audit—— HOR.

PERHAPS few undertakings require attention to a greater variety of circumſtances, or include more complicated labour, than that of a writer who addreſſes the public in a periodical paper, and invites perſons of every ſtation, capacity, diſpoſition, and employment, to ſpend, in reading his lucubrations, ſome of thoſe golden moments which they ſet apart from toil and ſolicitude.

HE who writes to aſſiſt the ſtudent, of whatever claſs, has a much eaſier taſk and greater probability of ſucceſs; for the at-

tention of induſtry is ſurely more eaſily fixed than that of idleneſs; and he who teaches any ſcience or art, by which wealth or honour may be acquired, is more likely to be heard, than he who only ſolicits a change of amuſement, and propoſes an experiment which cannot be made without danger of diſappointment.

THE author who hopes to pleaſe the public, or, to uſe a more faſhionable phraſe, the town, without gratifying its vices, ſhould not only be able to exhibit familiar objects in a new light, to diſplay truths that are not generally known, and break up new veins in the mines of literature; he muſt have ſkill to ſelect ſuch objects as the town is willing to regard, ſuch truths as excite its curioſity, and ſuch knowledge as it is ſolicitous to acquire.

BUT the ſpeculative and recluſe are apt to forget, that the buſineſs and the entertainment of others are not the ſame with their own; and are often ſurpriſed and diſappointed to perceive, that what they communicate with eagerneſs and expectation of applauſe, is heard with too much indifference to be underſtood, and wearies thoſe whom it was expected to delight and inſtruct.

MR. GEORGE FRIENDLY, while he was a ſtudent at Oxford, became poſſeſſed of a large eſtate by the death of his elder brother: inſtead, therefore, of going up to London for preferment, he retired to the family ſeat in the country; and as he had acquired the habit of ſtudy and a ſtrong reliſh for literature, he continued to live nearly in the ſame manner as at college; he kept little company, had no pleaſure in the ſports of the field, and, being diſappointed in his firſt addreſſes, would never marry.

HIS ſiſter, the wife of a gentleman who farmed his own eſtate, had one ſon whoſe name was John. Mr. Friendly directed that John ſhould be put to a reputable ſchool in the country, and promiſed to take care of his fortune. When the lad was about nineteen, his uncle declared his intention to ſend him to the univerſity; but firſt deſired to ſee him, that he might know what proficiency he had made in the languages. John, therefore, ſet out on a viſit to his uncle, and was received with great affection:

he

he was found to have acquired a reaſonable knowledge of Latin and Greek; and Mr. Friendly formed a very favourable opinion of his abilities, and determined to reward his diligence and encourage him to perſeverance.

One evening, therefore, he took him up into his ſtudy, and after directing him to ſit down, "Couſin John, ſaid he, I have ſome ſentiments to communicate to you, with which I know you will be pleaſed; for truth, like virtue, is never perceived but with delight." John, whoſe heart did not give a full aſſent to the truth of this propoſition, found himſelf in circumſtances which, by the mere force of habit, cauſed him to draw in a long breath through his noſe, and at the ſame time, with a grin of exquiſite ſenſibility, to ſcratch his head. "But my obſervations, couſin, ſaid his uncle, have a neceſſary connexion with a purpoſe that I have formed, and with which you ſhall alſo be acquainted. Draw your chair a little nearer. The paſſions, couſin John, as they are naturally productive of all pleaſure, ſhould by reaſonable beings be alſo rendered ſubſervient to a higher purpoſe. That love of variety which is found in every breaſt, as it produces much pleaſure, may alſo produce much knowledge. One of the principal advantages that are derived from wealth, is a power to gratify and improve this paſſion. The rich are not confined by labour to a particular ſpot, where the ſame ideas perpetually recur: they can fill the mind, either by travel or by ſtudy, with innumerable images, of which others have no conception. But it muſt be conſidered, that the pleaſure of travelling does not ariſe from the ſight of a dirty town, or from lodging at an inn; not from any hedge or cottage that is paſſed on the road; not from the confuſed objects that are half diſcovered in the diſtant proſpect, nor from the ſeries of well built houſes in a city, or the buſy multitudes that ſwarm in the ſtreets; but from the rapid ſucceſſion of theſe objects to each other, and the number of ideas that are thrown in upon the mind." Mr. Friendly here paused for John's reply; and John ſuddenly recollecting himſelf, ſaid, very true. "But how, ſaid Mr. Friendly, can this love of variety be directed to the acquiſition of knowledge?" Here John wriggled in his ſeat, and again ſcratched his head: he was indeed ſomething embarraſſed by the queſtion; but the old gentleman

quickly

quickly put him out of his pain by anſwering it himſelf. "Why by a judicious choice, ſaid he, of the variety which is to produce our entertainment. If the various doublings of a hare only, or the changes of a game at whiſt, have afforded the variety of the day; whatever has been the pleaſure, improvement has been wanting. But if the different cuſtoms, the policy, the trade of nations, the variety of ſoils, the manner of culture, the diſpoſition of individuals, or the riſe or fall of a ſtate have been impreſſed upon the mind; beſides the pleaſure of the review, a power of creating new images is acquired. Fancy can combine the ideas which memory has treaſured; and when they have been reviewed and regulated by judgment, ſome ſcheme will reſult, by which commerce may be extended, agriculture improved, immorality reſtrained, and the proſperity of the ſtate ſecured: of this couſin John you was not wholly ignorant before." John acquieſced with a bow; for though he had been a little bewildered, yet he underſtood by the tone of voice with which his uncle concluded the laſt ſentence, that ſuch acquieſcence was expected. "Upon this occaſion, continued Mr. Friendly, I muſt remark, though it is ſomething foreign to my purpoſe, that variety has by ſome philoſophers been conſidered, as affording not only the pleaſure and improvement, but even the meaſure of life; for of time in the abſtract we have no idea, and can conceive it only by the ſucceſſion of ideas to each other: thus if we ſleep without dreams, the moment in which we awake appears immediately to ſucceed that in which we began to ſlumber."

A thicker gloom now fell upon John, and his countenance lengthened in proportion to his uncle's lecture, the end of which he perceived was now become more remote; for theſe remarks were not impreſſed with the ſignature of truth, nor did they reflect any idea of his own; they were not

Something whoſe truth convinced at ſight we find,
That gives us back the image of our mind.

POPE's Eſſay on Crit.

With reſpect to John, therefore, they had no characteriſtic of wit; and if they contained knowledge, it was knowledge which John had no wiſh to acquire: the old gentleman, however, proceeded thus, with great deliberation.

BUT

"But though curioſity ſhould be principally directed to uſeful purpoſes, yet it ſhould not always be repreſſed or diverted, when the uſe is not immediate or apparent: for he who firſt perceived the magnetic attraction, and applied it to various experiments, probably intended nothing more than amuſement; and when the polarity of the needle was diſcovered, it was not in the perſuit of any project to facilitate navigation. I am, therefore, now about to gratify your curioſity, couſin, with a view of London, and all the variety that it contains." Here John's countenance brightened, he rouzed himſelf on his ſeat, and looked eager with attention.

"As you have, continued his uncle, applied with great diligence to your Grammar learning; I doubt not but you have alſo read many of our beſt Engliſh authors, eſpecially our immortal Shakeſpear; and I am willing that, before you enter upon a courſe of academic ſtudy, you ſhould ſee the theatre." John was going to expreſs his joy, when his uncle increaſed it, by putting into his hand a Bank note of 50*l.* "This, ſaid he, under the direction of a gentleman, to whom I ſhall recommend you, will furniſh you with proper apparel, bear your expences for a couple of months, and gratify you with all the entertainments of the town."

John could now bear ſome part in the converſation; "He was much obliged to his uncle, and hoped he ſhould live to make him amends; for, ſays he, one of our uſhers, who was juſt returned from London before I left ſchool, has made me long to ſee it: he ſays there is a man there who dances upon a wire no bigger than a packthread; and that there is a collection of all the ſtrange creatures in the world."

John who had uttered this with a broad grin, and expreſſed his delight from head to foot, was ſomewhat diſconcerted when his uncle told him cooly, that though he would not have him leave London without ſeeing every thing in it that might juſtly raiſe curioſity; yet he hoped his notice was not principally attracted by objects which could convey no inſtruction, inſpire no noble ſentiment, nor move one tender paſſion. "I mentioned, ſays he, Shakeſpear, that mighty genius, whoſe ſentiment can never be exhauſted, and in whom new

beauties

beauties are diſcovered at every view. That you may derive yet greater delight and advantage from the repreſentation of his pieces, I will read you ſome hiſtorical and critical notes that I have been making during twenty years, after having read the firſt edition of his works and every commentator that has either illuſtrated or obſcured his meaning." The old gentleman then taking out and wiping his ſpectacles, opened his bureau and produced the manuſcript. "I am now, ſaid he, about to confer a favour upon you, which I do not yet intend for any other, for as I ſhall continually enlarge this work, it will not be printed till I am dead:" he then began to read, and John ſat very ſilent, regaling himſelf with the anticipation of his own finery, the dexterity of the wire-dancer, and the variety of the ſavages that he was to viſit in London. The old gentleman, who imagined that he was held motionleſs with attention, wonder, and delight, proceeded long in his lecture, without once adverting to John for his explicit eulogium: but at the end of a favourite paſſage, which cloſed with a diſtich of his own poetry, he ventured to ſteal his eyes from the paper, and glancing them upon John, perceived that he was faſt aſleep with his mouth open, and the Bank note in his hand.

FRIENDLY after having gazed upon him a few moments with the utmoſt aſtoniſhment and indignation, ſnatched away the note; and having rouzed him with a denunciation of reſentment that touched thoſe paſſions which Shakeſpear could not reach, he thruſt him out of the room and ſhut the door upon him: he then locked up his manuſcript, and after having walked many times backward and forward with great haſte, he looked at his watch, and perceiving it to be near one in the morning, retired to bed with as little propenſity to ſleep as he had now left to his nephew.

THE ADVENTURER.

NUMBER XVIII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *January* 6, 1753.

Duplex libelli dos eſt; quod riſum movet,
Et quod prudenti vitam conſilio monet. PHÆDRUS.

AMONG the fictions which have been intended for moral purpoſes, I think thoſe which are diſtinguiſhed by the name of FABLES deſerve a particular conſideration.

A ſtory or tale, in which many different characters are conducted through a great variety of events, may include ſuch a number and diverſity of precepts, as, taken together, form almoſt a compleat rule of life: as theſe events mutually depend upon each other, they will be retained in a ſeries; and therefore the remembrance of one precept will almoſt neceſſarily produce the remembrance of another, and the whole moral, as it is called, however complicated, will be recollected without labour and without confuſion.

— In this particular, therefore, the ſtory ſeems to have the advantage of the fable, which is confined to ſome ſingle incident: for though a number of diſtinct fables may include all the topics of moral inſtruction, caution, and advice, which are contained in a ſtory, yet each muſt be remembered by a diſtinct effort of the mind; and they will not recur in a ſeries, becauſe they have no connexion wirh each other.

The memory of them may, however, be more frequently revived, by thoſe incidents in life to which they correſpond; and they will, therefore, more readily preſent themſelves, when the leſſons which they teach ſhould be practiſed.

Many, perhaps the greater number, of thoſe fables which have been tranſmitted to us as ſome of the moſt valuable remains of the ſimplicity and wiſdom of antiquity, were ſpoken upon a particular occaſion; and then the occaſion itſelf was an index to the intent of the ſpeaker, and fixed the moral of the fable: ſo when the Samians were about to put to death a man who had abuſed a public truſt, and plundered the commonwealth, the counſel of Æſop could not be overlooked or miſtaken, when he told them, that "a fox would "not ſuffer a ſwarm of flies, which had almoſt ſatiated themſelves "by ſucking his blood, to be driven away; becauſe a new ſwarm "might then come, and their hunger drain him of all the blood "that remained."

Those which are intended for general uſe, and to general uſe it is perhaps eaſy to accommodate the reſt, are of two kinds: one is addreſſed to the underſtanding, and the other to the paſſions.

Of the preceptive kind is that of the "old man, who, to teach "his ſons the advantage of unanimity, firſt directed them to break "a number of rods that were bound up together; and when they "found it impoſſible, bade them divide the bundle, and break the "rods ſeparately, which they eaſily effected." In this fable, no paſſion is excited; the addreſs is to the underſtanding, and the underſtanding is immediately convinced.

That of the old hound belongs to the other claſs. When the toothleſs veteran had ſeized the ſtag, and was not able to hold him, he deprecates the reſentment of his maſter, who had raiſed his arm for the blow, by crying out, "Ah! do not puniſh the impotence "of age! ſtrike me not, becauſe my will to pleaſe thee has "ſurvived my power! If thou art offended with what I am, re-"member what I have been, and forgive me." Pity is here forcibly

cibly excited; and injurious reſentment may be repreſſed, when an inſtance not equally ſtrong recals this to the mind.

FABLES of the preceptive kind ſhould always include the precept in the event, and the event ſhould be related with ſuch circumſtances as render the precept ſufficiently evident. As the incident ſhould be ſimple, the inference ſhould be in the higheſt degree natural and obvious.

THOSE that produce their effect upon the paſſions, ſhould excite them ſtrongly, and always connect them with their proper objects.

I do not remember to have ſeen any collection, in which theſe rules have been ſufficiently obſerved; in far the greater number there is a deficiency of circumſtance, though there is a redundancy of language: there is, therefore, ſomething to be added, and ſomething to be taken away. Beſides that, the peculiar advantages of this method of inſtruction are given up, by referring the precept to a long diſcourſe, of which the fable is no more than the text, and with which it has ſo little connexion, that the incident may be perfectly remembered, and the laboured inference totally forgotten. A boy, who is but ſix years old, will remember a fable after having once heard it, and relate it in words of his own; but it would be the toil of a day, to get the terms in which he heard it by heart: and indeed, he who attempts to ſupply any deficiency in a fable, by tacking a diſſertation to the end of it, appears to me to act juſt as wiſely as if inſtead of cloathing a man whom he found naked, he ſhould place a load upon his ſhoulders.

When the moral effect of fable had been thus brought to depend, not upon things, but upon words; the arrangement of theſe words into verſe, was thought to be a happy expedient to aſſiſt the memory; for in verſe words muſt be remembered in a regular ſeries, or the meaſure and cadence will not be preſerved: the meaſure and cadence, therefore, diſcover any confuſion or defect, not to the underſtanding, but to the ear; and ſhew how the confuſion may be regulated, and the defect ſupplied. The addition of rhime was another advantage of the ſame kind; and this advantage was greater, as the rhime was more frequently repeated. But if the fable is perfect in its kind, this expedient is unneceſſary; and much leſs labour is required to include an evident precept in an incident, than to meaſure the ſyllables in which it is related, and place two words of a ſimilar ſound at the end of every couplet. Beſides, in all verſe, however familiar

familiar and eaſy, the words are neceſſarily thrown out of the order in which they are commonly uſed; and, therefore, though they will be more eaſily recollected, the ſenſe which they contain will not be equally perſpicuous.

I would not, however, be thought to deny, that verſe is at leaſt an ornament to this ſpecies of writing; nor to extend my cenſure to thoſe ſhort ſtories, which, though they are called fables, are written upon a more extenſive plan, and are intended for more improved underſtandings.

But as fables have been told by ſome in verſe, that they might be more eaſily remembered; they have been related by others in a barbarous jargon of hackneyed phraſes, that they might be more readily underſtood.

It has been obſerved of children, that they are longer before they can pronounce perfect ſounds, becauſe perfect ſounds are not pronounced to them; and that they repeat the gibberiſh of the nurſe, becauſe nothing better has been propoſed to them for imitation: and how ſhould the ſchool boy write Engliſh in grammatical purity, when all that he reads, except a foreign language and a literal tranſlation, is written with all the licence of extempore expreſſion, without propriety of idiom or regularity of combination, and abounds with abſurdities that haſte only can excuſe in a ſpeaker.

The fables of Æſop, for ſo they are all called, are often firſt exhibited to youth, as examples of the manner in which their native language is written; they ſhould, therefore, be pure in the higheſt degree, though not pompous, and it is ſurely an affront to underſtanding to ſuppoſe that any language would become more intelligible by being rendered leſs perfect.

But the fables that are addreſſed to the paſſions, beſides the imperfections which they ſhare in common with thoſe that are addreſſed to the underſtanding, have others peculiar to themſelves; ſometimes the paſſion is not moved with ſufficient force, and ſometimes it is not connected with a fit object.

When the fox decoys the poor goat into a well, in order to leap out from his horns, and leaves him to periſh with a witty remark, that "if his wiſdom had been proportioned to his beard, "he would not have been ſo eaſily over-reached;" the goat is not ſo much the object of pity as contempt: but of contempt, guileleſs ſimplicity caught in the ſnares of cunning, cannot ſurely be deemed

deemed a proper object. In the fox there appears a ſuperiority which not only preſerves him from ſcorn, but even from indignation: and indeed, the general character of Reynard is by no means fit for imitation; though he is frequently the hero of the fable, and his conduct affords the precept for which it was written.

But though I have made a general diviſion of fable into two kinds, there is yet a third, which, as it is addreſſed both to the underſtanding and the paſſions, is conſequently more forcible and perfect.

Of this number is that of the ſick kite, who requeſted of his mother to petition the Gods for his recovery, but was anſwered, "Alas! to which of the Gods can I ſacrifice? for which of their "altars haſt thou not robbed?" The precept that is here inculcated, is early piety; and the paſſion that is excited, is terror; the object of which is the deſpair of him who perceives himſelf to be dying, and has reaſon to fear that his very prayer is an abomination.

There are others, which though they are addreſſed to the underſtanding, do yet excite a paſſion which condemns the precept.

When the melodious complaint of the nightingale had directed a hungry hawk to the thorn on which ſhe ſung, and he had ſeized her with his talons, ſhe appealed from his hunger to his mercy: "I am, ſaid ſhe, little elſe than voice; and if you devour me, "there will be no proportion between my loſs and your gain; "your hunger will rather be irritated than appeaſed by ſo ſmall a "morſel, but all my powers of enjoyment will ceaſe for ever: "attack, therefore, ſome larger bird"—Here the hawk interrupted her; "he was not diſpoſed," he ſaid, "to controvert what "ſhe had advanced; but he was too wiſe to ſuffer himſelf to be "perſuaded by any argument, to quit a certain for a contingent "good."

Who that reads this fable does not pity the nightingale, and in his heart condemn the hawk, whoſe cruel prudence affords the leſſon?

Inſtruction, in the ſtrong language of Eaſtern metaphor, is called *a light to our paths*. The fables of pagan mythologiſts may, therefore, be conſidered as a cluſter of ſtars of the firſt magnitude, which, though they ſhine with a diſtinct influence, may be taken as one conſtellation: but, like ſtars, they only break the obſcurity of night; they do not diffuſe round us the ſplendors of day: it is

by

by the Sun of Righteouſneſs alone, that we diſcover completely our duty and our intereſt, and behold that pattern of divine perfection which the Chriſtian aſpires to imitate, by forgiving injuries, and returning good for evil.

By many of the fables which are ſtill retained in our collections, revenge is encouraged as a principle and inculcated as a practice: "The hare triumphs in the deſtruction of the ſparrow who had "inſulted him; and the thunny, in his laſt agonies, rejoices at the "death of the dolphin, whoſe perſuit had driven him upon a "rock." Theſe, if they will not admit of another turn, ſhould without queſtion be omitted; for the miſchievous effect of the fable, which will be remembered as an example that juſtifies the violence of ſudden reſentment, cannot be prevented by a laboured comment, which is never read but as a taſk, and therefore immediately forgotten.

I think many others may be greatly improved; the practice of virtue may be urged from higher motives, the ſentiments may be elevated, and the precepts in general rendered more ſtriking and comprehenſive.

I ſhall conclude this paper with the fable of *The* Dog *and* Shadow; which, as it is commonly told, cenſures no quality but greedineſs, and only illuſtrates the trite proverb, "All covet, "all loſe."

"A dog, who was croſſing a rivulet with a piece of fleſh in his "mouth, perceived his ſhadow in the water, which he miſtook "for another dog with another piece of fleſh. To this he knew "he had no right; and yet he could not forbear catching at it: "but inſtead of getting a new prize, he dropped that which he "poſſeſſed into the water: he ſaw the ſmooth ſurface break into "many waves, and the dog whom he had attempted to injure, "diſappear: he perceived at once, his loſs, his folly, and his fault; "and in the anguiſh of regret cried out, How righteous and how "wiſe are the Gods! ſince whatever ſeduces to evil, though but "a ſhadow, becomes the inſtrument of puniſhment."

THE ADVENTURER.

NUMBER XIX.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *January* 9, 1753.

Quodcunque oſtendis mihi ſic, incredulus odi. HOR.

THE repeated encomiums on the performances of the ANIMAL COMEDIANS, exhibited at Mrs. MIDNIGHT's *Oratory*, induced me the other evening to be preſent at her entertainment. I was aſtoniſhed at the ſagacity of the monkeys; and was no leſs amazed at the activity of the other *quadrupeds*;—I ſhould have rather ſaid, from a view of their extraordinary elevations, *bipeds*.

IT is a peculiar happineſs to me, as an ADVENTURER, that I ſally forth in an age, which emulates thoſe heroic times of old,

when nothing was pleaſing but what was *unnatural.* Thouſands have gaped at a wire-dancer daring to do what no one elſe would attempt; and thouſands ſtill gape at greater extravagancies in pantomime entertainments. Every ſtreet teems with incredibilities: and if the great mob have their little theatre in the Haymarket, the ſmall vulgar can boaſt their cheaper diverſions in two enormous bears, that jauntily trip it to the light tune of a Caledonian jig.

THE amazing docility of theſe heavy animals made me at firſt imagine, that they had been placed under the tuition of certain artiſts, who by their advertiſements profeſs to inſtruct GROWN GENTLEMEN *in the modern way of footing*; but I have been ſince informed, that the method of teaching them this modern way of footing, was by placing red hot iron plates alternately under each hind leg, and in quicker or ſlower ſucceſſion as the variations of the tune required.

THAT the intellectual faculties of brutes may be exerted beyond the narrow limits which we have hitherto proudly aſſigned to their capacities, I ſaw a ſufficient proof in Mrs. MIDNIGHT's *dogs* and *monkeys.* Man differs leſs from beaſts in general, than theſe ſeem to approach to man in rationality. But while I applaud their exalted genius, I am in pain for the reſt of their kindred both of the *canine* and *Cercopithecan* ſpecies. The price of monkies has been conſiderably raiſed ſince the appearance of *Signior* BALLARD's *Cavaliers:* and I hear, that this inimitable preceptor gives lectures to the monkies of perſons of quality at their own houſes. Lady *Bridget* has deſtroyed three ſets of china in teaching her *Pug* to hand about the cups, and ſip tea with the air of *beau Bloſſom*; and Miſs *Fanny* has been labouring inceſſantly

ceſſantly to qualify her *dear pretty creature* to make one at the brag-table.

BUT as theſe animals are of foreign extraction, I muſt confeſs my concern is yet greater for my *fellow-natives*. Engliſh liberty ſhould be univerſal as the ſun; and I am jealous even for the prerogatives of our dogs. Lady *Bright*'s lap-dog, that uſed to repoſe on downy cuſhions, or the ſofter boſom of its miſtreſs, is now worried every hour with begging on its diminutive hind-legs, and endeavouring to leap over fan-ſticks: Captain *Storm*'s little grey-hound is made to ape the fierce fellows of the cockade in a red coat and a ſword; whilſt Mrs. *Fanciful*'s Chloe is ſwathed up in a long ſack, and ſinking beneath the weight of an enormous hoop. Every boarding houſe romp and wanton ſchool boy is employed in perverting the end of the canine creation; and I wiſh the prevalence of Mrs. MIDNIGHT'S example may not extend ſo far, that hounds ſhall no longer be broke to the *field-ſervice*, but inſtructed only *to climb up ladders, and troul wheel-barrows.*

AFTER what has been ſaid, I ſhall make no apology for printing the following letter, *as it was* elegantly *done into* Engliſh *at* Stockholm, and tranſmitted to me by the publiſher of the **Swede-landte Magatzine**, an ingenious gentleman, who has done me the honour of inſerting ſeveral of my lucubrations in his moſt comprehenſive monthly undertaking.

To

To Mr.—— the GRAND ADVENTURER in Britain.

"Moſt learned Sir,

"MY worthy good friend ISAAC GILDERSTEIN, book-mer-
"chant, having engaged to further this to your excellency,
"I moſt humbly requeſt that you would make known to your
"polite &c. &c. &c. nation, that I intend ſhortly to come over,
"and to entertain you in a new and moſt inimitable manner.

"SEEING that the *Chien Savant*, and other moſt amazing *learned*
"*animals*, have met with ſo gracious a reception in your grand
"city; I propoſe to exhibit unto your good nation, a *concert of*
"*vocal and inſtrumental muſic*, to be performed by *animals only*;
"and afterwards, to entertain you with ſeveral grand feats of ac-
"tivity; as alſo with the balance and the dance.

"MY performers of inſtrumental muſic, great Sir, will conſiſt of
"a ſelect number of *Italian cats*, for the violin, violincello, and
"baſs-viol; a *German aſs* for the kettle-drum; and a complete ſet
"of *Spaniſh hogs* of different age and tone of voice for the organ
"concertos.

"BUT my vaſt labour was to procure harmonious *voices*, and to
"confine them to proper time and meaſure. I have taught ſome
"of your *Engliſh maſtiffs* to bark in baſs, and ſome *Guinea-pigs* to
"ſqueak in treble: my cats alſo join in the vocal parts. I con-
"trived divers means of deaths for *Swans*; but though the Ancients
"are ſo full of praiſes on their expiring melody, I could not get a
"ſingle note from them, better than the ſquall of a gooſe. How-
"ever, I ſhall have a moſt charming grand chorus of *frogs* from
"the fens of Holland: the words, profound Sir, you too well

"know,

" know, Ariſtophanes has furniſhed to my hand in Greek——
" Βρεκεκεκεξ κοαξ κοαξ—which a *Leyden Profeſſor* tranſlated for me,
" *Brekekekex koax koax*. Beſides theſe, I ſhall preſent you with a
" duett in recitativo, between a *parrot* and a *magpye*.

" My entertainments of dancing, and the like, will conſiſt of a
" company of *Norway rats*, who are to move in a coranto, while
" my *cats* fiddle to them. A *fox* will dance a minuet with a *gooſe*;
" and a *greyhound* the rigadoon with a *hare*. I have trained up an
" elephant, who will perform ſeveral tricks in what you do call *the*
" *ſlight of hand*; he will tumble with a caſtle on his back, and ſhew
" ſeveral balances upon the ſlack-rope with his trunk. Many
" other ſurpriſing feats will my *animals* perform, too tedious for to
" mention in this addreſs: and, therefore, great ADVENTURER,
" I ſhall trouble your tired patience with the mentioning of one
" only. I have inſtructed the tameſt of my *cats* to open her jaws
" at the word of command, into which I put a bit of toaſted
" cheeſe, and the leaſt of my *mice* jumps in and nibbles the bait;
" at that inſtant my cat cloſes her mouth upon him: after which,
" to the great aſtoniſhment of all beholders, my cat opens her
" jaws again, and the mouſe leaps out alive upon the ſtage; and
" then they both preſent the good company with a jig.

" As I am determined my whole theatre ſhall conſiſt of only
" *animal* performers, I muſt acquaint you likewiſe, that I am
" teaching two ſquirrels to ſweep the ſtage with their tails: and if
" it be allowed me to call in aſſiſtance from *fiſhes*, I ſhall not de-
" ſpair of being able (though it will require much time and
" practice) to make a *lobſter* ſnuff the candles with his claw.

" OTHER

" OTHER particulars, moſt worthy Sir, I ſhall beg leave to de-
" fer, till I have the extreme honour of kiſſing your hands in *An-*
" *glettere*; and am,

" Moſt reverent and reſpectable patron,

" With the profoundeſt humiliation,

" Your devoted ſlave and ſervant,

Stockholm, 23 Dec. 1752.

" GUSTAVUS GOOTENRUYSCHE."

THE ADVENTURER.

NUMBER XX.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *January* 13, 1753.

——*Quid violentius aure tyranni.* JUV.

BY which of the Indian ſages of antiquity the following ſtory was written, or whether the people of the Eaſt have any remote tradition upon which it is founded, is not known: but it was probably related in the firſt perſon, to give it an air of greater dignity, and render its influence more powerful: nor would it, perhaps, appear altogether incredible, to people among whom the Metempſychoſis is an article of faith, and the viſible agency of ſuperior beings admitted without ſcruple.

AMURATH, Sultan of the Eaſt, the judge of nations, the diſciple of adverſity, records the wonders of his life: let thoſe who

preſumptuouſly queſtion the ways of Providence, bluſh in ſilence and be wiſe; let the proud be humble and obtain honour; and let the ſenſual reform and be happy.

THE angel of death cloſed the eyes of the Sultan Abradin my father, and his empire deſcended to me in the eighteenth year of my age. At firſt my mind was awed to humility, and ſoftened with grief; I was inſenſible to the ſplendor of dominion, I heard the addreſſes of flattery with diſguſt, and received the homage of dependant greatneſs with indifference. I had always regarded my father not only with love but reverence; and I was now perpetually recollecting inſtances of his tenderneſs, and reviewing the ſolemn ſcene, in which he recommended me to heaven in imperfect language, and graſped my hand in the agonies of death.

ONE evening, after having concealed myſelf all day in his chamber, I viſited his grave: I proſtrated myſelf on his tomb; ſorrow overflowed my eyes, and devotion kindled in my boſom. I felt myſelf ſuddenly ſmitten on the ſhoulder, as with a rod; and looking up, I perceived a man whoſe eyes were piercing as light, and his beard whiter than ſnow. "I am, ſaid he, the "Genius Syndarac, the friend of thy father Abradin, who was "the fear of his enemies and the deſire of his people; whoſe "ſmile diffuſed gladneſs like the luſtre of the morning, and whoſe "frown was dreadful as the gathering of a tempeſt; reſign thyſelf "to my influence, and thou ſhalt be like him." I bowed myſelf to the earth in token of gratitude and obedience, and he put a ring on the middle finger of my left hand, in which I perceived a ruby of a deep colour and uncommon brightneſs. "This ring, ſaid "he, ſhall mark out to thee the boundaries of good and evil; "that without weighing remote conſequences, thou may'ſt know "the nature and tendency of every action. Be attentive, there-"fore, to the ſilent admonition; and when the circle of gold "ſhall by a ſudden contraction preſs thy finger, and the ruby ſhall "grow pale, deſiſt immediately from what thou ſhalt be doing, "and mark down that action in thy memory as a tranſgreſſion of "the rule of right: keep my gift as a pledge of happineſs and "honour, and take it not off for a moment." I received the ring with a ſenſe of obligation which I ſtrove to expreſs, and an aſtoniſhment that compelled me to be ſilent. The genius perceived my confuſion, and turning from me with a ſmile of complacency, immediately diſappeared.

DURING the firſt moon I was ſo cautious and circumſpect, that the pleaſure of reflecting that my ring had not once indicated a fault, was leſſened by a doubt of its virtue. I applied myſelf to public

public buſineſs, my melancholy decreaſed as my mind was diverted to other objects, and, leſt the youth of my court ſhould think that recreation was too long ſuſpended, I appointed to hunt the lion. But though I went out to the ſport rather to gratify others than myſelf, yet my uſual ardour returned in the field; I grew warm in the perſuit, I continued the chace, which was unſucceſsful, too long, and returned fatigued and diſappointed.

As I entered the Seraglio, I was met by a little dog that had been my father's, who expreſſed his joy at my return by jumping round me and endeavouring to reach my hand: but as I was not diſpoſed to receive his careſſes, I ſtruck him in the fretfulneſs of my diſpleaſure ſo ſevere a blow with my foot, that it left him ſcarce power to crawl away, and hide himſelf under a ſofa in a corner of the apartment. At this moment I felt the ring preſs my finger, and looking upon the ruby, I percieved the glow of its colour abated.

I was at firſt ſtruck with ſurprize and regret; but ſurprize and regret quickly gave way to diſdain. Shall not the Sultan Amurath, ſaid I, to whom a thouſand kings pay tribute, and in whoſe hand is the life of nations, ſhall not Amurath ſtrike a dog that offends him, without being reproached for having tranſgreſſed the rule of right? My ring again preſſed my finger, and the ruby became more pale: immediately the palace ſhook with a burſt of thunder, and the Genius Syndarac again ſtood before me.

"AMURATH, ſaid he, thou haſt offended againſt thy brother "of the duſt; a being who, like thee, has received from the "ALMIGHTY a capacity of pleaſure and pain: pleaſure which "caprice is not allowed to ſuſpend, and pain which juſtice only "has a right to inflict. If thou art juſtified by power, in af-"flicting inferior beings, I ſhould be juſtified in afflicting thee: "but my power yet ſpares thee, becauſe it is directed by the "laws of ſovereign goodneſs, and becauſe thou may'ſt yet be re-"claimed by admonition. But yield not to the impulſe of quick "reſentment, nor indulge in cruelty the frowardneſs of diſguſt, "leſt by the laws of goodneſs I be compelled to afflict thee; "for he that ſcorns reproof, muſt be reformed by puniſhment, "or loſt for ever."

AT the preſence of Syndarac I was troubled, and his words covered me with confuſion: I fell proſtrate at his feet, and heard him pronounce with a milder accent, "Expect not henceforth that "I ſhould anſwer the demands of arrogance, or gratify the cu-

"rioſity

" riosity of ſpeculation; confide in my friendſhip, and truſt im-
" plicitly to thy ring."

As the chace had produced ſo much infelicity, I did not repeat it; but invited my nobles to a banquet, and entertained them with dancing and muſick. I had given leave that all ceremony ſhould be ſuſpended, and that the company ſhould treat me not as a ſovereign but an equal, becauſe the converſation would otherwiſe be encumbered or reſtrained; and I encouraged others to pleaſantry, by indulging the luxuriancy of my own imagination. But tho' I affected to throw off the trappings of royalty, I had not ſufficient magnanimity to deſpiſe them. I enjoyed the voluntary deference which was paid me, and was ſecretly offended at Alibeg my Viſier, who endeavoured to prevail upon the aſſembly to enjoy the liberty that had been given them, and was himſelf an example of the conduct that he recommended. I ſingled out as the ſubject of my raillery, the man who alone deſerved my approbation; he believed my condeſcenſion to be ſincere, and imagined that he was ſecuring my favour, by that behaviour, which had incurred my diſpleaſure; he was, therefore, grieved and confounded to percieve, that I laboured to render him ridiculous and contemptible: I enjoyed his pain, and was elated at my ſucceſs; but my attention was ſuddenly called to my ring, and I percieved the ruby change colour. I deſiſted for a moment; but ſome of my courtiers having diſcovered and ſeconded my intention, I felt my vanity and my reſentment gratified: I endeavoured to waſh away the remembrance of my ring with wine; my ſatire became more bitter, and Alibeg diſcovered yet greater diſtreſs. My ring again reproached me; but I ſtill perſevered: the Viſier was at length rouſed to his defence; probably he had diſcovered and deſpiſed my weakneſs: his replies were ſo poignant, that I became outrageous, and deſcended from raillery to invective: at length, diſguiſing the anguiſh of his mind with a ſmile, "Amurath, ſaid he, " if the Sultan ſhould know, that after having invited your friends " to feſtivity and merriment, you had aſſumed his authority, and " inſulted thoſe who were not aware that you diſdained to be " treated with the familiarity of friendſhip, you would certainly " fall under his diſpleaſure." The ſeverity of this ſarcaſm, which was extorted by long provocation from a man warmed with wine, ſtung me with intolerable rage; I ſtarted up, and ſpurning him from the table was about to draw my poignard: when my attention was again called to my ring, and I percieved with ſome degree of regret, that the ruby had faded almoſt to a perfect white.

But inſtead of reſolving to be more watchful againſt whatever might bring me under this ſilent reproof, I comforted myſelf, that the Genius would no more alarm me with his preſence. The irregularities of my conduct increaſed almoſt imperceptibly, and the intimations of my ring became proportionably more frequent though leſs forcible, till at laſt they were ſo familiar, that I ſcarce remarked when they were given and when they were ſuſpended.

It was ſoon diſcovered that I was pleaſed with ſervility; ſervility, therefore, was practiſed, and I rewarded it ſometimes with a penſion and ſometimes with a place. Thus the government of my kingdoms was left to petty tyrants, who oppreſſed the people to inrich themſelves. In the mean time I filled my Seraglio with women, among whom I abandoned myſelf to ſenſuality, without enjoying the pure delight of that love which ariſes from eſteem. But I had not yet ſtained my hands with blood, nor dared to ridicule the laws which I neglected to fulfill.

My reſentment againſt Alibeg, however unjuſt, was inflexible, and terminated in the moſt perfect hatred: I degraded him from his office; but I ſtill kept him at court, that I might imbitter his life by perpetual indignities, and practiſe againſt him new ſchemes of malevolence.

Selima, the daughter of this prince, had been intended by my father for my wife; and the marriage had been delayed only by his death: but the pleaſure and the dignity that Alibeg would derive from this alliance, had now changed my purpoſe. Yet ſuch was the beauty of Selima, that I gazed with deſire; and ſuch was her wit, that I liſtened with delight. I therefore reſolved, that I would if poſſible ſeduce her to voluntary proſtitution; and that when her beauty ſhould yield to the charm of variety, I would diſmiſs her with marks of diſgrace. But in this attempt I could not ſucceed; my ſolicitation was rejected, ſometimes with tears and ſometimes with reproach. I became every day more wretched, by ſeeking to bring calamity upon others; I conſidered my diſappointment as the triumph of a ſlave, whom I wiſhed but did not dare to deſtroy; and I regarded his daughter as the inſtrument of my diſhonour. Thus the tenderneſs, which before had often ſhaken my purpoſe, was weakened; my deſire of beauty became as ſelfiſh and as ſordid an appetite, as my deſire of food; and as I had no hope of obtaining the compleat gratification of my luſt and my revenge, I determined to enjoy Selima by force, as the only expedient to alleviate my torment.

She reſided by my command in an apartment of the Seraglio, and I entered her chamber at midnight by a private door of which I had a key; but with inexpreſſible vexation I found it empty. To be thus diſappointed in my laſt attempt, at the very moment in which I thought I had inſured ſucceſs, diſtracted me with rage; and inſtead of returning to my chamber, and concealing my deſign, I called for her women. They ran in pale and trembling: I demanded the lady; they gazed at me aſtoniſhed and terrified, and then looking upon each other ſtood ſilent: I repeated my demand with fury and execration, and to enforce it called aloud for the miniſters of death: they then fell proſtrate at my feet, and declared with one voice that they knew not where ſhe was; that they had left her, when they were diſmiſſed for the night, ſitting on a ſofa penſive and alone; and that no perſon had ſince to their knowledge paſſed in or out of her apartment.

The laſt Paper ſhould have been marked with the letter A.

THE ADVENTURER.

NUMBER XXI.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *January* 16, 1753.

Si genus humanum et mortalia temnitis arma;
At ſperate Deos memores fandi atque nefandi. VIRG.

IN this account, however incredible, they perſiſted without variation; and having filled the palace with alarm and confuſion, I was obliged to retire without gaining any intelligence by what means I had been baffled, or on whom to turn my reſentment. I reviewed the tranſactions of the night with anguiſh and regret, and bewildered myſelf among the innumerable poſſibilities that might have produced my diſappointment. I remembered that the windows of Selima's apartment were open, and I imagined that ſhe might that way have eſcaped into the gardens of the Seraglio. But why ſhould ſhe eſcape who had never been confined? If ſhe had deſigned to depart, ſhe might have departed by day. Had ſhe an

 affig-

aſſignation? and did ſhe intend to return, without being known to have been abſent? This ſuppoſition increaſed my torment; becauſe, if it was true, Selima had granted to my ſlave, that which ſhe had refuſed to me. But as all theſe conjectures were uncertain, I determined to make her abſence a pretence to deſtroy her father.

In the morning I gave orders that he ſhould be ſeized, and brought before me; but while I was yet ſpeaking, he entered, and proſtrating himſelf, thus anticipated my accuſation: "May the "Sultan Amurath, in whoſe wrath the angel of death goes forth, "rejoice for ever in the ſmile of Heaven! Let the wretched Alibeg "periſh: but let my lord remember Selima with mercy; let him "diſmiſs the ſlave in whom he ceaſes to delight." I heard no more, but cried out, "Dareſt thou to mock me with a requeſt, to diſ-"miſs the daughter whom thou haſt ſtolen! thou whoſe life, that "has been ſo often forfeited, I have yet ſpared! Reſtore her within "one hour, or affronted mercy ſhall give thee up." "O! ſaid he, "let not the mighty ſovereign of the Eaſt ſport with the miſery "of the weak: if thou haſt doomed us to death, let us die to-"gether."

Though I was now convinced, that Alibeg believed I had confined Selima, and decreed her death; yet I reſolved to perſiſt in requiring her at his hands; and therefore diſmiſſed him with a repetition of my command, to produce her within an hour upon pain of death.

My ring, which, during this ſeries of events, had given perpetual intimations of guilt, which were always diſregarded, now preſſed my finger ſo forcibly, that it gave me great pain, and compelled my notice. I immediately retired, and gave way to the diſcontent that ſwelled my boſom. "How wretched a ſlave is "Amurath to an inviſible tyrant! A being, whoſe malevolence or "envy has reſtrained me in the exerciſe of my authority as a "prince, and whoſe cunning has contrived perpetually to inſult "me, by intimating that every action of my life is a crime! How "long ſhall I groan under this intolerable oppreſſion! This "accurſed ring is the badge, and the inſtrument of my ſubjection "and diſhonour: he who gave it is now perhaps in ſome remote "region of the air; perhaps he rolls ſome planet in its orbit, agi-"tates the ſouthern ocean with a tempeſt, or ſhakes ſome diſtant "region with an earthquake: but wherever he is, he has ſurely a "more important employ than to watch my conduct. Perhaps he "has contrived this Taliſman, only to reſtrain me from the en-"joyment of ſome good, which he wiſhes to withold. I feel that "my deſires are controuled; and to gratify theſe deſires is to

"be

"be happy." As I pronounced theſe words, I drew off the ring, and threw it to the ground with diſdain and indignation; immediately the air grew dark; a cloud burſt in thunder over my head, and the eye of Syndarac was upon me. I ſtood before him motionleſs and ſilent; horror thrilled in my veins, and my hair ſtood upright. I had neither power to deprecate his anger, nor to confeſs my faults. In his countenance there was a calm ſeverity; and I heard him pronounce theſe words: "Thou haſt now, as "far as it is in thy own power, thrown off humanity and degraded "thy being: thy form, therefore, ſhall no longer conceal thy "nature, nor thy example render thy vices contagious." He then touched me with his rod; and, while the ſound of his voice yet vibrated in my ears, I found myſelf in the midſt of a deſart, not in the form of a man but of a monſter, with the fore parts of my body like a wolf, and the hinder parts like a goat. I was ſtill conſcious to every event of my life, and my intellectual powers were continued, though my paſſions were irritated to frenzy. I now rolled in the ſand in an agony not to be deſcribed; and now haſtily traverſed the deſart, impelled only by the vain deſire of flying from myſelf. I now bellowed with rage, and now howled in deſpair; this moment I breathed execrations againſt the Genius, and the next reproached myſelf for having forfeited his friendſhip.

By this violent agitation of mind and body, the powers of both were ſoon exhauſted. I crawled into a den which I perceived near me, and immediately ſunk down in a ſtate of inſenſibility. I ſlept; but ſleep, inſtead of prolonging, put an end to this interval of quiet. The Genius ſtill terrified me with his preſence: I heard his ſentence repeated, and felt again all the horrors of my tranſformation. When I awaked, I was not refreſhed; calamity, though it is compelled to admit ſlumber, can yet exclude reſt. But I was now rouzed by hunger; for hunger like ſleep is irreſiſtible.

I went out in ſearch of prey; and if I felt any alleviation of miſery, beſide the hope of ſatisfying my appetite, it was in the thought of tearing to pieces whatever I ſhould meet, and inflicting ſome part of the evil which I endured; for though I regretted my puniſhment, I did not repent of my crimes: and as I imagined Syndarac would now neither migitate nor increaſe my ſufferings, I was not reſtrained, either by hope or fear, from indulging my diſpoſition to cruelty and revenge. But while I was thus meditating the deſtruction of others, I trembled, leſt by ſome ſtronger ſavage I ſhould be deſtroyed myſelf.

In the midſt of this variety of torment, I heard the cry of dogs, the trampling of horſes, and the ſhouts of the hunters; and ſuch is the love of life, however wretched, that my heart ſank within me at the ſound. To hide myſelf was impoſſible, and I was too much infeebled either to fly or reſiſt. I ſtood ſtill till they came up. At firſt they gazed at me with wonder, and doubted whether they ſhould advance: but at length a ſlave threw a net over me, and I was dragged to the city.

I now entered the metropolis of my empire, amidſt the noiſe and tumult of a rabble, who the day before would have hid themſelves at my preſence. I heard the ſound of muſic at a diſtance: the heralds approached, and Alibeg was proclaimed in my ſtead. I was now deſerted by the multitude, whoſe curioſity was diverted by the pomp of the proceſſion; and was conducted to the place where other ſavages are kept, which cuſtom has conſidered as part of the regalia.

My keeper was a black ſlave whom I did not remember ever to have ſeen, and in whom it would indeed have been a fatal preſumption to have ſtood before me. After he had given me food, and the vigour of nature was reſtored, he diſcovered in me ſuch tokens of ferocity, that he ſuffered me to faſt many hours before I was again fed. I was ſo enraged at this delay, that, forgetting my dependance, I roared horribly when he again approached me: ſo that he found it neceſſary to add blows to hunger, that he might gain ſuch an aſcendency over me, as was ſuitable to his office. By this ſlave, therefore, I was alternately beaten and famiſhed, till the fierceneſs of my diſpoſition being ſuppreſſed by fear and languor, a milder temper inſenſibly ſtole upon me; and a demeanour that was begun by conſtraint, was continued by habit.

I was now treated with leſs ſeverity, and ſtrove to expreſs ſomething like gratitude, that might encourage my keeper to yet greater kindneſs. His vanity was flattered by my ſubmiſſion; and, to ſhew as well his courage as the ſucceſs of his diſcipline, he ventured ſometimes to careſs me in the preſence of thoſe whoſe curioſity brought them to ſee me. A kind of friendſhip thus imperceptibly grew between us, and I felt ſome degree of the affection that I had feigned. It happened that a tyger which had been lately taken, broke one day into my den while my keeper was giving me my proviſion, and leaping upon him would inſtantly have torn him to peices, if I had not ſeized the ſavage by the throat and dragged him to the ground: the ſlave preſently diſpatched him with his dagger, and turned about to careſs his deliverer; but

ſtarting

ſtarting ſuddenly backward, he ſtood motionleſs with aſtoniſhment, percieving that I was no longer a monſter but a dog.

I was myſelf conſcious of the change which had again paſſed upon me, and leaping out of my den eſcaped from my confinement. This transformation I conſidered as a reward of my fidelity, and was perhaps never more happy than in the firſt moments of my eſcape; for I reflected, that as a dog my liberty was not only reſtored but inſured; I was no longer ſuſpected of qualities which rendered me unfit for ſociety; I had ſome faint reſemblance of human virtue which is not found in other animals, and therefore hoped to be more generally careſſed. But it was not long before this joy ſubſided in the remembrance of that dignity from which I had fallen, and from which I was ſtill at an immeaſurable diſtance. Yet I lifted up my heart in gratitude, to the Power who had once more brought me within the circle of nature. As a brute I was more thankful for a mitigation of puniſhment, than as a king I had been for offers of the higheſt happineſs and honour. And who that is not taught by affliction, can juſtly eſtimate the bounties of Heaven?

As ſoon as the firſt tumult of my mind was paſt, I felt an irreſiſtible inclination once more to viſit the apartments of my Seraglio. I placed myſelf behind an Emir whom I knew to have been the friend of Alibeg, and was permitted to follow him into the preſence. The perſons and the place, the retroſpection of my life which they produced, and the compariſon of what I was with what I had been, almoſt overwhelmed me. I went unobſerved into the garden, and lay down under the ſhade of an almond tree, that I might indulge thoſe reflections, which though they oppreſſed me with melancholy I did not wiſh to loſe.

I had not been long in this place, before a little dog, which I knew to be the ſame that I ſpurned from me when he careſſed me at my return from hunting, came and fawned at my feet. My heart now ſmote me, and I ſaid to myſelf, "Doſt thou know me "under this diſguiſe? is thy fidelity to thy lord unſhaken? cut "off as I am from the converſe of mankind, haſt thou preſerved "for me an affection, which I once ſo lightly eſteemed, and re"quited with evil? This forgetfulneſs of injury, and this ſteady "friendſhip, are they leſs than human, or are they more?" I was not prevented by theſe reflections from returning the careſſes that I received; and Alibeg, who juſt then entered the garden, took notice of me, and ordered that I ſhould not be turned out.

In

In the Seraglio I ſoon learned, that a body which was thought to be mine, was found dead in the chamber; and that Alibeg had been choſen to ſucceed me, by the unanimous voice of the people: but I gained no intelligence of Selima, whoſe apartment I found in the poſſeſſion of another, and for whom I had ſearched every part of the palace in vain. I became reſtleſs; every place was irkſome; a deſire to wander prevailed; and one evening I went out at the garden gate, and, travelling till midnight, I lay down at the foot of a ſycamore tree and ſlept.

In the morning, I beheld with ſurprize a wall of marble that ſeemed to reach to heaven, and gates that were ſculptured with every emblem of delight. Over the gate was inſcribed in letters of gold, "Within this wall liberty is unbounded, and felicity "compleat: nature is not oppreſſed by the tyranny of religion, "nor is pleaſure awed by the frown of virtue. The gate is obe-"dient to thy wiſh, whoſoever thou art; enter, therefore, and "be happy."

When I read this inſcription, my boſom throbbed with tumultuous expectation: but my deſire to enter was repreſſed by the reflection, that I had loſt the form, in which alone I could gratify the appetites of a man. Deſire and curioſity were notwithſtanding predominant: the door immediately opened inward; I entered, and it cloſed after me.

THE ADVENTURER.

NUMBER XXII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *January* 20, 1753.

Rurſus et in veterem fato revoluta figuram. VIRG.

BUT my ears were now ſtunned with the diſſonance of riot, and my eye ſickened at the contortions of miſery: diſeaſe was viſible in every countenance, however otherwiſe impreſſed with the character of rage, of drunkenneſs, or of luſt. Rape and murder, revelling and ſtrife, filled every ſtreet and every dwelling.

As my retreat was cut off, I went forward with timidity and circumſpection; for I imagined, that I could no otherwiſe eſcape injury, than by eluding the notice of wretches, whoſe propenſity to ill was reſtrained by no law; and I perceived too late, that to puniſh vice, is to promote happineſs.

It was now evening; and that I might paſs the night in greater ſecurity, I quitted the public way, and perceiving a houſe that was incircled by a mote, I ſwam over to it, and choſe an obſcure corner of the area for my aſylum. I heard from within the ſound of dancing and muſic: but after a ſhort interval, was alarmed with the menaces of rage, the ſhrieks of terror, and the wailings of diſtreſs. The window of the banqueting room flew open, and ſome veniſon was thrown out which fell juſt at my feet. As I had eaten nothing ſince my departure from the Seraglio, I regarded this as a fortunate accident; and after the pleaſure of an unexpected repaſt, I again lay down in expectation of the morning, with hope and fear: but in a ſhort time, many perſons ruſhed from the houſe with lights, and ſeemed ſolicitous to gather up the veniſon which had been thrown out; but not being able to find it, and at the ſame time percieving me, they judged that I had devoured it. I was immediately ſeized and led into the houſe: but as I could not diſcover, that I was the object either of malignity or kindneſs, I was in doubt what would be the iſſue of the event. It was not long before this doubt was reſolved; for I ſoon learned from the diſcourſe of thoſe about me, that I was ſuſpected to have eaten poiſon which had been intended for another, and was ſecured, that the effect might either remove or confirm the ſuſpicion. As it was not expected that the poiſon would immediately operate, I was locked up in a room by myſelf, where I reflected upon the cauſe and the event of my confinement, with inexpreſſible anguiſh, anxiety, and terror.

In this gloomy interval, a ſudden light ſhone round me, and I found myſelf once more in the preſence of the Genius. I crawled towards him trembling and confounded, but not utterly without hope. "Yet a few moments," ſaid he, "and the angel "of death ſhall teach thee, that the wants of nature cannot be "ſupplied with ſafety, where the inordinate appetites of vice are "not reſtrained. Thy hunger required food; but the luſt and re-"venge of others have given thee poiſon." My blood grew chill as he ſpake; I diſcovered and abhorred my folly: but while I wiſhed to expreſs my contrition, I fell down in an agony; my eyes failed me, I ſhivered, was convulſed, and expired.

That

THAT ſpark of immaterial fire which no violence can quench, roſe up from the duſt which had thus been reſtored to the earth, and now animated the form of a dove. On this new ſtate of exiſtence I entered with inexpreſſible delight: I imagined that my wings were not only a pledge of ſafety, but of the favour of Syndarac, whom I was now more than ever ſolicitous to pleaſe. I flew immediately from the window, and, turning towards the wall through which I had entered, I endeavored to riſe above it, that I might quit for ever, a place in which guilt and wretchedneſs were complicated in every object, and which I now deteſted as much as before I had deſired. But over this region a ſulphureous vapour hovered like a thick cloud, which I had no ſooner entered than I fell down panting for breath, and had ſcarce ſtrength to keep my wings ſufficiently extended to break my fall. It was now midnight, and I alighted near the mouth of a cave, in which I thought there appeared ſome faint glimmerings of light. Into this place I entered without much apprehenſion; as it ſeemed rather to be the retreat of penitence, than the receſs of luxury: but leſt the noiſe of my wings ſhould diſcover me to any hateful or miſchievous inhabitant of this gloomy ſolitude, I entered in ſilence and upon my feet. As I went forward, the cave grew wider; and by the light of a lamp, which was ſuſpended from the roof, I diſcovered a hermit liſtening to a young lady, who ſeemed to be greatly affected with the events which ſhe was relating. Of the hermit I had no knowlege; but the lady I diſcerned to be Selima. I was ſtruck with amazement at this diſcovery; I remembered with the deepeſt contrition my attempts upon her virtue, and I now ſecretly rejoiced that ſhe had rendered them ineffectual. I watched her lips with the utmoſt impatience of curioſity, and ſhe continued her narrative.

"I was ſitting on a ſofa one evening after I had been careſſed "by Amurath, and my imagination kindled as I muſed. Why, "ſaid I aloud, ſhould I give up the delights of love with the "ſplendor of royalty? ſince the preſumption of my father has "prevented my marriage, why ſhould I not accept the bleſſings "that are ſtill offered? Why is deſire reſtrained by the dread of "ſhame? and why is the pride of virtue offended by the ſoftneſs

"of

" of nature? Immediately a thick cloud ſurrounded me; I felt " myſelf lifted up, and conveyed through the air with incredible " rapidity. I deſcended, the cloud diſſipated, and I found myſelf " ſitting in an alcove, by the ſide of a canal that incircled a ſtately " edifice and a ſpacious garden. I ſaw many perſons paſs along; " but diſcovered in all ſomething either diſſolute or wretched, " ſomething that alarmed my fears, or excited my pity. I ſuddenly " perceived many men with their ſwords drawn, contending for a " woman, who was forced along irreſiſtibly by the crowd, which " moved directly towards the place in which I was ſitting. I was " terrified, and looked round me with eagerneſs, to ſee where I " could retreat for ſafety. A perſon richly dreſſed percieved my " diſtreſs, and invited me into the houſe which the canal ſur- " rounded. Of this invitation I haſtily accepted with gratitude and " joy: but I ſoon remarked ſeveral incidents, which filled me " with new perplexity and apprehenſion. I was welcomed to a " place, in which infamy and honour were equally unknown; " where every wiſh was indulged without the violation of any law, " and where the will was therefore determined only by appetite. " I was preſently ſurrounded by women, whoſe behaviour covered " me with bluſhes; and though I rejected the careſſes of the per- " ſon into whoſe power I was delivered, yet they became jealous " of the diſtinction with which he treated me: my expoſtulations " were not heard, and my tears were treated with merriment: pre- " parations were made for revelling and jollity: I was invited to " join the dance, and upon my refuſal was entertained with mu- " ſic. In this dreadful ſituation, I ſighed thus to myſelf: How " ſevere is that juſtice, which tranſports thoſe who form licen- " tious wiſhes, to a ſociety in which they are indulged without re- " ſtraint! Who ſhall deliver me from the effects of my own folly? " who ſhall defend me againſt the vices of others? At this mo- " ment I was thus encouraged by the voice of ſome inviſible being; " *The friends of virtue are mighty; reject not their protection, and* " *thou art ſafe.* As I renounced the preſumptuous wiſh which " had once polluted my mind, I exulted in this intimation with an " aſſurance of relief; and when ſupper was ſet before me, I ſuf- " fered the principal lady to ſerve me with ſome veniſon; but the " friendly voice having warned me that it was poiſoned, I fell

" back

" back in my ſeat and turned pale: the lady inquired earneſtly " what had diſordered me; but inſtead of making a reply, I " threw the veniſon from the window, and declared that ſhe had " intended my death. The maſter of the table, who perceived " the lady to whom I ſpoke change countenance, was at once con- " vinced, that ſhe had indeed attempted to poiſon me, to preſerve " that intereſt which as a rival ſhe feared I ſhould ſubvert. He " roſe up in a rage, and commanded the veniſon to be produced; " a dog that was ſuppoſed to have eaten it was brought in: but " before the event could be known, the tumult was become ge- " neral; and my rival, after having ſuddenly ſtabbed her patron, " plunged the ſame poignard in her own boſom.

" In the midſt of this confuſion I found means to eſcape, and " wandered through the city in ſearch of ſome obſcure receſs, " where, if I received not the aſſiſtance which I hoped, death at " leaſt might ſecure my perſon from violation, and cloſe my eyes " on thoſe ſcenes, which, wherever I turned, filled me not only " with diſguſt but with horror. By that BENEVOLENT POWER, " who, as a preſervative from miſery, has placed in us a ſecret " and irreſiſtible diſapprobation of vice, my feet have been di- " rected to thee, whoſe virtue has participated in my diſtreſs, and " whoſe wiſdom may effect my deliverance."

I gazed upon Selima, while I thus learned the ardour of that affection which I had abuſed, with ſentiments that can never be conceived but when they are felt. I was touched with the moſt bitter remorſe, for having produced one wiſh that could ſtain ſo amiable a mind; and abhorred myſelf for having uſed the power which I derived from her tenderneſs, to effect her deſtruction. My fondneſs was not leſs ardent, but it was more chaſte and tender; deſire was not extinguiſhed, but it was almoſt abſorbed in eſteem. I felt a paſſion, to which, till now, I had been a ſtranger: and the moment LOVE was kindled in my breaſt, I reſumed the form proper to the nature in which alone it can ſubſiſt; and Selima beheld Amurath at her feet. At my ſudden and unexpected appearance, the colour faded from her cheeks, the powers of life were ſuſpended, and ſhe ſunk into my arms. I claſped her to my breaſt, and looking

towards

towards the hermit for his aſſiſtance, I beheld in his ſtead the friendly Genius, who had taught me happineſs by affliction. At the ſame inſtant Selima recovered. "Ariſe," ſaid Syndarac, "and "look round." We looked round; the darkneſs was ſuddenly diſſipated, and we perceived ourſelves in the road to Golconda, and the ſpires of the city ſparkled before us. "Go," ſaid he, "Amu- "rath, henceforth the huſband of Selima, and the father of thy "people! I have revealed thy ſtory to Alibeg in a viſion; he ex- "pects thy return, and the chariots are come out to meet thee. "Go, and I will proclaim before thee, Amurath, the Sultan of the "Eaſt, the judge of nations, the taught of heaven; Amurath, "whoſe ring is equal to the ring of Solomón, returns to reign "with wiſdom, and diffuſe felicity." I now lifted up my eyes, and beheld the chariots coming forward. We were received by Alibeg with ſentiments which could not be uttered, and by the people with the loudeſt acclamations: Syndarac proclaimed our return, in thunder that was heard through all the nations of my empire; and has prolonged my reign in proſperity and peace.

For the world I have written, and by the world let what I write be remembered: for to none who hear of the ring of Amurath, ſhall its influence be wanting. Of this, is not thy heart a witneſs, thou, whoſe eye drinks inſtruction from my pen? haſt thou not a monitor who reproaches thee in ſecret, when thy foot deviates from the path of virtue? Neglect not the firſt whiſpers of this friend to thy ſoul; it is the voice of a greater than Syndarac, to reſiſt whoſe influence is to invite deſtruction.

THE ADVENTURER.

NUMBER XXIII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *January* 23, 1753.

——— *Quo fit, ut omnis*
Votivâ pateat veluti deſcripta tabellâ
Vita ——— HOR.

AMONG the many *Pocket-Companions*, *New Memorandum Books*, *Gentleman and Tradeſman's Daily Aſſiſtants*, and other productions of the like nature, calculated for the uſe of thoſe who mix in the buſtle of the world; I cannot but applaud thoſe polite and elegant inventions, *The* LADIES *Memorandum Books*, as theſe ſeem chiefly adapted to the more important buſineſſes of pleaſure and amuſement. I ſhall not take upon me to determine

which is the moſt preferable: each of them being, if you believe the ſolemn aſſeverations of their proprietors, *the beſt and moſt complete of its kind that has hitherto been publiſhed.*

THE utility of theſe little books, with reſpect to the fair ſex, is on the firſt view apparent; as they are divided for each day of the week into diſtinct columns, allotted to the ſeveral branches of *engagements*, *expences*, and *occaſional memorandums*. Theſe indeed comprehend every thing that can either attract their regard, or take up their time: I ſhall therefore point out ſome particular advantages, that will ariſe from a right uſe and regulation of them.

WITH regard to *engagements*, it is very well known, what embarraſſments, jealouſies, and quarrels, have ariſen from an erroneous management in that moſt eſſential part of female tranſactions, the paying and receiving of *viſits*. It has hitherto been uſual to truſt entirely in this point to the care of an illiterate footman, or heedleſs porter, who is to take account of all the raps at the door, and to enter the names of the ſeveral viſitants in a regular journal. Hence it frequently happens, that the bond of amity is diſſolved, and perpetual variance created between families, by the miſtake or forgetfulneſs of a ſervant. Lady *Formal* and Mrs. *Prim* were once the moſt intimate females living: they curtſied to one another regularly at church and the playhouſe, talked together wherever they met, and left their names once a month alternately at each other's houſes for ſeveral years; till it happened that lady *Formal*'s Swiſs forgot to ſet down Mrs. *Prim*'s laſt viſit to her ladyſhip; which occaſions them now to ſtare at one another like perfect ſtrangers, while each conſiders the other as guilty of that moſt atrocious crime, the owing a viſit. A card was ſent two months beforehand, to invite Mrs. *Gadabout* to a rout; but by the negligence of the maid it unfortunately

fortunately miſcarried, before the date of it was poſted in the day-book; and conſequently ſhe was prevented from going. The affront was unpardonable; her abſence rendered one whiſt-table uſeleſs; the neglect was told every where, and the innocent Mrs. *Gadabout* wonders at the reaſon why ſhe is ſo ſeldom invited as a party in card-aſſemblies. Theſe lamentable miſtakes are, therefore, effectually guarded againſt by the uſe of the MEMORANDUM-BOOK, which puts it in every lady's power to keep a more exact regiſter of all her *engagements*, and to ſtate the *balance* of viſits fairly between debtor and creditor.

AND as there is certainly no virtue more amiable, or of greater emolument, than female œconomy, (to which nothing contributes more than a juſt knowledge of *expences)* the MEMORANDUM-BOOK has alſo wiſely provided for this; in which, under the article of *expences*, the lady may ſet down the particular ſums laid out in maſquerade tickets, ſubſcription concerts, wax-lights for routs, drums or hurricanes, birth-day ſuits, chair-hire, and the like: ſhe may alſo know the true balance between her winnings and loſings, and make a due regiſtry of her debts of honour. For want of this method many widows of diſtinction have imperceptibly run out the whole income of their jointures in a few months, and been forced to retire the reſt of the year into country lodgings; and many married ladies have been conſtrained to petition the brutes their huſbands for the advance of a quarter's pin-money, to ſatisfy the importunate dunnings of a needy *honourable* gameſter.

THE blank allotted for *occaſional memorandums* may be filled up from time to time with the lye of the day, topics of ſcandal, names and abodes of milliners, deſcriptions of new faſhions, and a hundred other circumſtances of equal importance. This will greatly

greatly relieve the memory; and furniſh an inexhauſtible ſtore of matter for polite converſation.

THERE is another very pleaſing advantage ariſing from the uſe of theſe books, as we are informed by one of the compilers, who acquaints us, that *if preſerved, they will enable any lady to tell what buſineſs ſhe has tranſacted, and what company* [ſhe has] *been in, every day, during any period of her life.* How enchanting, how rapturous, muſt ſuch a review prove to thoſe who make a figure in the polite world! to live over their days again! to recall the tranſporting ideas of maſquerades, plays, concerts, cards, and dreſs! to revive loſt enjoyments, and in imagination to tread over again the delightful round of paſt pleaſures!

I was led to the conſideration of this ſubject by a viſit I the other day made a polite lady, whom I found earneſtly employed in writing. I would have withdrawn immediately; but ſhe told me ſhe was only entering ſome particulars in her memorandum-book, which would ſoon be finiſhed; and defired me to take a chair. I expreſſed ſome curioſity to know her method; upon which ſhe very frankly put the book into my hand, bidding me peruſe it; "for, ſays ſhe, I do nothing that I *need* be aſhamed of." As ſhe was ſoon after called out of the room, I took the opportunity of tranſcribing her firſt week's account, which I ſhall faithfully preſent to my fair readers, as a farther illuſtration of the uſe of theſe books, and (if they pleaſe) as a pattern for their practice.

ENGAGE-

ENGAGEMENTS.	OCCASIONAL MEMORANDUMS.
January.	
1. MONDAY. To call at Deard's in the morning. To dine with my husband's uncle, the city merchant.	City politeness intolerable! Crammed with mince-pies, and fatigued with compliments of the season! Play at Pope Joan for pence! O the creatures!
2. TUESDAY. In the morning with the Miss Flareits, to drive to the silk-mercers, &c. At night, to go to the Genii.	A beautiful new French brocade at Silver-tongue's on Ludgate-hill. *Mem.* To teize my husband to buy me a suit of it—Engaged the stage-box for Woodward's night.
3. WEDNESDAY. Expect Mademoiselle la Tour to try on my French head. In the evening to pay forty-three visits.	Mademoiselle the milliner tells me Lady Z's in the straw, and captain X is supposed to be the cause of it—Told it as a great secret at Lady F's, the countess of L's, Mrs. R's, &c. &c. &c
4. THURSDAY. My own day. At home. To have a drum major and seventeen card-tables.	Miss Sharp is a greater cheat than her mamma. Company went before five. Stupid creature Mrs. Downright! never to have read Hoyle!
5. FRIDAY. To go to the auction with Lady Nicknack. To dine at home with a parcel of my husband's city relations.	Lady Nicknack finely taken in. The whole day a blank. Headach. Could not dress. Went to bed horrid soon;—before one. Husband drunk. Lay alone, my maid with me.
6. SATURDAY. Monsieur Le Frise all the morning to dress my head. At night (being Twelfth-night) at court. To dance, if I can, with the handsome Bob Brilliant.	My left temple singed with the curling-iron. Several fine French dresses at court; but lady Homebred's, paultry English! Sir John Dapperwit whispered me, that Miss Bloom was almost as charming as myself. She must paint, I am certain.

ENGAGE-

ENGAGEMENMS	OCCASIONAL MEMORANDUMS.
January.	
7. SUNDAY. If I riſe ſoon enough, St. James's Church. In the afternoon, to write a defence of Hoyle to Miſs Petulant at Bath, who has controverted ſome of his principles. Lady Brag's in the evening.	Not up till two. Finiſhed my letter at ſix. Bad luck at night. Never could win on Sundays. Miſs Serious, who hates cards, ſays it is a judgment.

Among the articles under *Expences* I found the following.

January.	*l.*	*s.*	*d.*
1. Bought at Deard's, a bauble for a New-year's gift to my little god-child — — —	5	5	0
3. To Mrs. La Toure, in part of her bill — —	31	10	0
To ditto, for extraordinary trouble — —	3	12	0
5. Bought at the auction, a china lap-dog — —	4	9	0
6. Monſieur Le Friſe, for dreſſing my head, &c. —	0	10	6
7. Loſt at cards, at Lady Brag's — — — —	47	5	0

I intend in a future paper to take notice of ſome other advantages to be drawn from ſuch a uſe of theſe *Memorandum Books*, as above ſtated; and ſhall at preſent conclude with deſiring my female readers to ſupply themſelves immediately, and to ſend me an account of the uſe they make of them.

THE ADVENTURER.

NUMBER XXIV.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *January* 27, 1753.

Longa mora eſt, quantum noxæ ſit ubique repertum,
Enumerare.— OVID.

To the ADVENTURER.

SIR,

YOU have lately remarked, that the ſedentary and recluſe, thoſe who have not acquired an extenſive and experimental knowledge of mankind, are frequently warmed with conceptions, which, when communicated, are received with the moſt frigid indifference. As I have no pretenſions to this knowledge, it is probable, that the ſubject of my letter, though it pleaſed me in the fervour of my imagination, may yet appear to others trite and unimportant: to your judgment, therefore, I appeal, as the ſubſtitute of the public, and leave you to determine both for them and for me.

I have a ſmall eſtate in a remote and ſequeſtered part of the kingdom, upon which I have conſtantly reſided. As in this place

I was not ſeduced to entertainments that endangered either my virtue or my fortune, I indulged my inclination to books; and by reading I could always prevent ſolitude from becoming irkſome. My library conſiſted chiefly of books of entertainment, but they were the beſt of their kind; and, therefore, though I was moſt delighted with dramatic writings, I had no plays but Shakeſpear's: Shakeſpear was, indeed, my favourite author; and after my fancy had been buſied in attempting to realize the ſcenes that he drew, I ſometimes regretted the labour, and ſometimes repined that it was ineffectual. I longed to ſee them repreſented on a theatre; and had formed romantic ideas of the force they would derive from proper action, habits, and machinery.

THE death of a wealthy relation of my wife's, who has made my little boy his heir, called me this winter to London. I ſet out alone; and as I had been uſed to that reciprocation of affection and duty, which conſtitutes the happineſs of a family; as we all met together in the evening, after having been ſeparated by the different employments of the day, with ſmiles of complacency and good humour, and mutually rejoiced in the ſatisfaction which each derived from the preſence of the other; I found myſelf, after my firſt day's journey, in a very forlorn and comfortleſs ſituation at an inn. My evening was paſſed among people, with whom I had no tender connexion; and when I went to bed, I reflected, that there was not within many miles a ſingle perſon, who cared whether I ſhould be found living or dead in the morning.

THE melancholy which this ſituation, and theſe reflections, however whimſical, brought upon me, increaſed as my home became more diſtant. But the moment I entered London, ſpeculation was at an end; the innumerable objects which ruſhed upon my ſenſes, left me power only to hear and ſee.

WHEN I turned into the inn-yard, the firſt thing that caught my attention was a large ſheet of paper, printed in characters that differed not only in ſize but colour, ſome being red and others black. By the peruſal of this pompous page, I learned that a comedy and a pantomime were to be performed at the theatre in the evening. It was now two o'clock; and I reſolved to atone for the want of enjoyments which I had left behind me, by ſecuring what I had been uſed to think the higheſt intellectual entertainment which art could furniſh: the play was not indeed a tragedy, nor Shakeſpear's; but if it was not excellent, it was new to me, and therefore equally excited my curioſity. As ſoon as I had taken poſſeſſion of a room, and ſafely depoſited my portmanteau, I communicated my purpoſe to my hoſt, who told me I could not have a

better

better opportunity; for that both the play and entertainment were thought by the beſt judges to be very fine, and the principal parts were to be performed by the moſt celebrated actors of the age. My imagination was fired with this account; and being told that the houſe would be ſo ſoon full, that to ſecure a good place I muſt be there by four o'clock; I haſtily ſwallowed my dinner, and getting into a hackney coach, was driven to the theatre, and by the coachman conducted to the door that leads to the pit.

At this door I waited near half an hour with the utmoſt impatience; and the moment it was open, ruſhed in, driven forward by the crowd that had gathered round me. Following the example of others, I paid my three ſhillings, and entering the pit among the firſt that gained admittance, ſeated myſelf as near as I could to the center. After having gazed once or twice round me with wonder and curioſity, my mind was wholly taken up in the anticipation of my entertainment, which did not, however, much alleviate the torments of delay. At length, the ſtage was illuminated, the laſt muſic was played, and I beheld the curtain riſe with an emotion which, perhaps, was little inferior to that of a lover, when he is firſt admitted to the preſence of his miſtreſs.

But juſt at this moment, a very tall man, by the contrivance of two ladies, who had kept a ſeat for him by ſpreading their hoops, placed himſelf ſo exactly before me, that his head intercepted great part of the ſtage, and I could now ſee the actors no lower than the knee. This incident, after all my care and ſolicitude to ſecure an advantageous ſituation, was extremely vexatious; my attention to the play was for ſome time ſuſpended, and I ſuffered much more than I enjoyed: but it was not long before the ſcenery and the dialogue wholly poſſeſſed my mind; I accommodated myſelf the beſt I could to the inconvenience of my ſeat, and thought of it no more. The firſt act, as it was little more than a prelude to the action, pleaſed me rather by what it promiſed, than by what it gave: I expected the ſequel with yet more ardour, and ſuffered the interval with all the fretfulneſs of ſuſpended curioſity. The ſecond act gratified my imagination with a greater variety of incidents; but they were ſuch as had a direct tendency to render appetite too ſtrong for the curb of reaſon: I this moment rioted in the luxurious banquet, that was by a kind of enchantment placed before me; and the next reflected with regret and indignation upon thoſe arts, under the influence of which I perceived my virtue to be enervated, and that I became contemptible even to myſelf. But this ſtruggle did not laſt long: thoſe images which could not be ſeen without danger, were ſtill multiplying before me; my reſiſtance grew proportionably more languid; and at length I indulged

dulged every ſenſation without inquiry, whether I was animated to the imitation of virtue, or ſeduced by the blandiſhments of vice.

In the third act I was become acquainted with the characters, which the author intended to exhibit; and diſcerned that, though ſome of them were ſuſtained with great judgment and addreſs, yet others were miſtaken: I had ſtill ſome perſon before me, whoſe manner was that of a player, and who, when I had been introduced into ſcenes of real life by the ſkill of another, immediately brought me back to a croud and a theatre: I found, that upon the whole, I was not ſo conſtantly preſent to the events of the drama, as if I had read them ſilently in my ſtudy, though ſome circumſtances might be more forcibly repreſented: but theſe critical remarks, as they leſſened my pleaſure, I reſolved to remit. In the fourth act, therefore, I endeavoured to ſupply every defect of the performer by the force of my own fancy, and in ſome degree I ſucceeded: but my pleaſure was now interrupted by another cauſe; for though my entertainment had not been equal to my expectation, yet I now began to regret that it was almoſt at end, and earneſtly wiſhed that it was again to begin. In the fifth act, curioſity was no longer excited; I had diſcovered in what events the action would terminate, and what was to be the fate of the perſons: nothing remained, but the forms neceſſary to the concluſion of the play; the marriage of lovers; their reconciliation with offended parents; and the ſudden reformation of a rake, who had, through the whole repreſentation, been employed to produce incidents which might render his vices contagious, and to diſplay qualities that might ſave them from contempt. But tho' the laſt act was thus rendered inſipid, yet I was ſorry when it was over: I reflected with a ſigh, that the time was at hand, in which I muſt return to the comfortleſs ſolitude of my inn

But this thought, however mortifying, was tranſient; I pleaſed myſelf with the expectation of the pantomime, an entertainment of which I had no conception, and of which I had heard the higheſt encomium from thoſe about me: I, therefore, once more ſat down upon the riſing of the curtain, with an attention to the ſtage which nothing could divert. I gazed at the prodigies which were every moment produced before me, with aſtoniſhment; I was bewildered in the intricacies of enchantment; I ſaw woods, rivers, and mountains, alternately appear and vaniſh; but I knew not in what cauſe, or to what end. The entertainment was not adapted to my underſtanding, but to my ſenſes; and my ſenſes were indeed captivated with every object of delight: in particular, the dreſs of the women diſcovered beauties which I could not behold without confuſion; the wanton careſſes which they received and returned, the deſire that languiſhed in their eyes, the kiſs ſnatched with eagerneſs, and the embrace prolonged with reci-

reciprocal delight, filled my breaſt with tumultuous wiſhes, which though I feared to gratify, I did not wiſh to ſuppreſs. Beſides all theſe incentives to diſſolute pleaſure, there was the dance, which indulged the ſpectators with a view of almoſt every charm that apparel was intended to conceal; but of the pleaſure of this indulgence I was deprived, by the head of the tall man who ſate before me; and I ſuffered again all the vexation which had interrupted my attention to the firſt act of the play. But before the laſt ſcene, my mind had been ſo violently agitated, and the inconveniences of ſo long a confinement in a multitude were become ſo ſenſible, I was ſo much oppreſſed with heat, and offended with the ſmell of the candles, that were either burning in the ſockets or expiring in ſmoke, that I grew weary of my ſituation; my faculties were ſuſpended as in a dream, and I continued to ſit motionleſs, with my eyes fixed upon the curtain ſome moments after it fell. When I was rouzed from my reverie I found myſelf almoſt alone; my attachment to the place was diſſolved, the company that had ſurrounded me were gone out, and without reflecting whither I was to go, I wiſhed to follow them.

When I was returned to the inn, and had locked myſelf into my room, I endeavoured to recover that pleaſing tranquillity, in which I had been uſed to reſign myſelf to ſleep, and which I now regretted to have once changed for tumult and diſſipation: of my theatrical adventure I remembered no incident with pleaſure, but that which when it happened I regarded as a misfortune, the ſtature of the perſon who ſate before me, which intercepted the more groſs indecencies, and defended me from their influence. This reflection immediately opened a new vein of thought; I conſidered the evening which I had juſt ſpent, as an epitome of life, and the ſtage as an emblem of the world.

The youth is all ardour and expectation; he looks round with wonder and curioſity, and he is impatient for the time, in which the world is to be thrown open before him. This time arrives; but he finds ſome unexpected obſtacle to enjoyment, and in the firſt act of life he diſcovers that his hopes are rather transferred to more diſtant objects, than fulfilled by thoſe which are preſent. As he proceeds, the ſcene grows more buſy, and his attachments to life increaſe in number and in ſtrength: he is now ſeduced by temptation; and the moment its influence is ſuſpended, and the pleaſure which it promiſed is at an end, he abhors it as debaſing his nature, diſappointing his higheſt hopes, and betraying him to remorſe and regret.

This is the criſis of life, the period upon which immortality depends. Some continue the conteſt, and become more than conque-

querors: they reflect, with gratitude to providence, upon circumſtances which intercepted temptation by adverſity, and perceive that they owe their ſafety to incidents which they laboured to prevent. Others abandon themſelves to ſenſuality; and affecting to believe all things uncertain, eagerly catch at whatever is offered by the preſent moment, as the whole of their portion: but at length novelty, that mighty charm, that beauty of perpetual influence, novelty is no more! every object that gave delight is become familiar; and is therefore beheld, not with deſire but with diſguſt.

THUS life at length almoſt ceaſes to be a poſitive good; and men would ſcarce deſire to live, but that they fear to die. Yet the ſame enjoyments which are deſpiſed, are alſo regretted; in time they are remembered without the circumſtances that diminiſhed their value, and the wretch who has ſurvived them, wiſhes that they would return. Life, from this period, is more wearieſome in proportion as it is prolonged; nothing is expected with ardour, becauſe age has been too often cheated to truſt the promiſes of time, and becauſe to-day has anticipated the enjoyment of to-morrow. The play is now over, the powers of the mind are exhauſted, and intellectual pleaſure and pain are almoſt at an end. The laſt ſtage, the ſtage of dotage remains, and this is the pantomime of life; the images are new only in proportion as they are extravagant, and pleaſe only becauſe the imagination is diſtempered or infirm: but the ſenſibility of corporeal miſery remains; infirmities multiply; the hours of pain and imbecillity paſs in anguiſh which none can alleviate, and in fretfulneſs which none regard: the palſied dotard looks round with impotent ſolicitude; he perceives himſelf to be alone, has ſurvived his friends, and he wiſhes to follow them; his wiſh is fulfilled, he drops torpid and inſenſible into that gulph which is deeper than the grave, and it cloſes over him for ever. From this dreadful picture I ſtarted with terror and amazement: it vaniſhed; and I was immediately relieved, by reflecting that life and the joys of life were ſtill before me; that I ſhould ſoon return to my paternal inheritance, that my evenings would no more be paſſed in tumult and end in ſatiety; but that they would cloſe upon ſcenes of domeſtic felicity, felicity which is pure and rational, and which is ſtill heightened by the hope that it will be repeated to-morrow. And is not the human mind a *ſtranger* and a *ſojourner* upon earth? has it not an inheritance in a *better country* that is incorruptible and undefiled? an inheritance to which all may return who are not ſo fooliſh, as after perpetual diſappointment in the ſearch of pleaſure which they never found, ſtill to continue the perſuit, till every hope is precluded, and life terminates either in the ſtupor of inſenſibility, or the agonies of deſpair.

THE ADVENTURER.

NUMBER XXV.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *January* 30, 1753.

Sic viſum Veneri, cui placet impares
Formas atque animos ſub juga ahenea
Sævo mittere cum joco. HOR.

To the ADVENTURER.

SIR,

THERE are ſome ſubjects upon which a man is better qualified to write, by having lived in the world than in a ſtudy; and many of theſe are of the higheſt importance. Of the infelicities of matrimony I have been often a ſpectator; and of ſome of them I think I have diſcovered the cauſe, though I have never entered into a philoſophical inquiry concerning the nature of the paſſions, or the power of

reaſon. The facts from which I have derived my knowledge, I ſhall ſtate with as much perſpicuity as I can, and leave others to make what inferences they pleaſe.

FLIPPANTA, a young coquet, whoſe love of the faſhionable follies was perpetually diſappointed by the ſevere authority of a father, threw herſelf into the arms of a lover of ſixty-four; believing, that ſhe could with eaſe impoſe upon the fondneſs of dotage, that youth and beauty would render her power abſolute and unlimited, and that ſhe would, therefore, be no longer the ſlave of formality and caprice. FLIPPANTA was however diſappointed; and in a very few weeks diſcovered, that the œconomy of a father was now complicated with the jealouſy of a huſband; that he was fretful, ſelfiſh and diſeaſed, and expected leſs from her as a wife, than a nurſe. Infirmities which ſhe had never felt, ſhe knew not how to pity: he exerted his authority, in proportion as he diſcovered her want of tenderneſs; and their miſery is alleviated only by the hope of ſurviving each other; in which, it muſt be confeſſed, the lady has greatly the advantage.

SOPHRON, by his inſinuating eloquence, prevailed on the mother of MODESTA, to devote her as a ſacrifice to learned importance. Love is beneath the dignity of grey-headed wiſdom: they have therefore ſeparate beds; while the unhappy victim repines in public, under the pomp of ornaments with which ſhe is decorated, to flatter the pride, and proclaim the triumph of her lord and maſter.

SENILIS, to keep up the family name, married a young girl of a ruddy complexion, and a chearful temper. He is fond of her to diſtraction; but at the ſame time ſo intolerably jealous, that he queſtions whether the boy, who has fulfilled the hope with which he married, is his own.

URBANA

URBANA was contracted to RUSTICUS by the contrivance of their parents, that their family intereſts, together with their eſtates, might be united. She had all the paſſions of a thorough-bred town lady; he the indifference of a downright country 'ſquire: they therefore never met without mutual upbraidings, in which ſhe was accuſed of extravagance, and he of brutality. At length they agreed in this one point, a ſeparate maintainance.

PERVICAX and TETRICA have during twenty years been continually thwarting each other. As the huſband is haſty, poſitive, and over-bearing; the wife is whimſical, vain, and peeviſh. They can never agree whether their mutton ſhall be boiled or roaſted: and the words ninny-hammer, noodle, and numſcull, are frequently bandied to and fro betwixt them. Their very ſervants are encouraged in impertinence, and their children protected in diſobedience; becauſe, as one chides, the other is ſure always to excuſe or defend.

MERCATOR was deſirous of ennobling the blood of his poſterity, and, therefore, married a fine lady from the court end of the town. He had been brought up in the arts of amaſſing money; ſhe in contriving new methods to ſquander it: he had been accuſtomed to a ſettled uniform practice of buſineſs; ſhe to an irregular reſtleſs courſe of pleaſure. It was impoſſible to reconcile their different habits of life; they therefore judged it beſt for their mutual quiet, that each ſhould perſue their favourite ſchemes without moleſtation. Conſequently, while the good man is intent upon bargains at 'Change, ſhe is ſlumbering in bed; when the family are at dinner, ſhe is drinking her chocolate; and while he is adjuſting his accompt-books, ſhe is diſcharging her viſiting debts. He is often reeling home from the club, when his wife is ſet down to a whiſt-table, or dreſſing for the ridotto; and juſt as the clerks are entering upon buſineſs

ſineſs in the compting-houſe, ſhe is perhaps retiring to reſt. Thus do they live as far aſunder as perſons in the different antipodes: while my lady is the aſtoniſhment of the grave Aldermen at their city balls; and MERCATOR is allowed to be a quiet, inoffenſive, good-natured kind of beaſt among madam's acquaintance.

URANIA married a man who was deemed a wit and a ſcholar, becauſe, as ſhe valued herſelf upon theſe qualities, ſhe was not willing they ſhould be overlooked. Between URANIA and her huſband, there was a perpetual conteſt for ſuperiority; they regarded each other with all the malignity of rivals; every converſation terminated in a debate, and every debate in contemptuous inſult, ſullenneſs, or rage. But if ſhe had married a perſon, whoſe chief ambition was not literary excellence, he might have admired her qualities, and ſhe might have approved of his; there would have been a mutual deference paid to each other, and their life would not only have been peaceful but happy.

THEOPHILA, who, for the practice of that virtue which is ſublimed by religion, had been called the devotee, obviated the ſcruple which her own mind ſuggeſted againſt marrying a freethinker for whom ſhe could not ſuppreſs her inclination, by flattering herſelf that ſhe ſhould be able to convert him. Accordingly, ſhe at firſt expoſtulated, then reaſoned, and at length upbraided; but without producing any other effects than altercations, coldneſs, and averſion. As his home became irkſome, and he had no ſteady principles of virtue, he took to drinking: and now, while he is curſing the hypocriſy of prudes over his bottle, ſhe is weeping in her cloſet, regretting the folly of her preſumption, and dreading the brutality of drunkenneſs.

THE blind wonder-working boy, who reconciles contradictions, and even breaks down the mounds of party, brought a couple of fond

creatures

creatures ſecretly together, at a time when their parents were irreconcilably divided about the names *Whig* and *Tory*. The miſt of love, which before blinded their underſtandings, has been long diſſipated; and they are perpetually ripping up the diſſentions of their grandfathers, and diſcuſſing the propriety of the word *abdication*. The wife looks upon her huſband as a mean-ſpirited time-ſerver; and he often rails at her, for teaching their children to liſp treaſon, and bringing them up with a biaſs to popery and arbitrary power.

DEBORAH was advanced from the kitchen to the parlour, by the unreſtrained paſſion of her inconſiderate maſter: but ſhe was only exalted to a more ſplendid ſervitude, and condemned to drudge all her life in the double capacity of wife and maid.

LASCIVIA, to ſecure herſelf a pretence for indulging a ſcandalous licentiouſneſs, ran away with her father's footman. She has been forced at the expence of a conſiderable annuity, and the reverſion of her eſtate after death, to lay him under articles never to come near her while ſhe is living.

PARCUS, a city plumb, from a principle of frugality, took unto himſelf a plain neighbour's daughter without a penny; as he thought it would be cheaper than to eſpouſe a fine courtly lady, though with a mint of money. 'Tis true, ſhe coſts him but a trifle in cloaths; ſhe has no taſte for nicknacks, and kickſhaws, and whim-whams; ſhe hates company, and never touches a card: but then ſhe is always ſending hot plates of meat to one neighbour who is ſick; bottles of wine to another who lyes-in; and gives away every week ſuch a load of broken victuals, bread, butter, cheeſe, coals, candles and ſmall beer, that the expences of houſe-keeping would almoſt ruin a Lord Mayor. She is, beſides, eternally teizing him to bind

bind an uncle's ſon prentice, to ſet up a fifth couſin, to fit out an old acquaintance's child to ſea, or to buy cloaths for another; and PARCUS complains, that he is eat out of houſe and home, by the daily viſits of his wife's poor relations.

PRAY, Mr. ADVENTURER, do not theſe infelicities ariſe principally from an injudicious choice, rather than from the vices and follies of the parties? Will you, who are a philoſopher, give us a proper lecture upon theſe facts, or demonſtrate, *a priori*, how miſery may be avoided in that ſtate, which is generally agreed to be capable of more happineſs than any other?

A I am, SIR,

Your humble Servant,

JOHN TOWNLEY.

THE ADVENTURER.

NUMBER XXVI.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *February* 3, 1753.

Eſt ardelionum quædam Romæ natio
Gratis anhelans———— PHÆDRUS.

To the ADVENTURER.

SIR,

THE character which you have aſſumed, encourages me to hope, that you will not be deterred either by toil or danger, from entering the liſts as the champion of diſtreſſed beauty. That the ſufferers may poſſibly be unknown, and the ſcene of action is remote, are circumſtances of no moment; for neither ſeas nor deſarts are inſuperable to perſeverance and valour; and the hero's country is circumſcribed only by the limits of the world. Nothing more, therefore, is neceſſary, than to acquaint you with the wrong which you are to redreſs, and the offender whom you are to puniſh.

Two virgin PRINCESSES, the daughters of a mighty monarch, who in the pompous language of the Eaſt is ſtiled LORD OF THE WHOLE EARTH, diſcovered, while they were yet very young, ſomething ſingular in their natural temper and diſpoſition. One of them was remarkable for chearfulneſs, which was not, however, ſo much excited by external objects, as by ſcenes of pleaſantry with which ſhe was continually entertained by the ſtrength of her own imagination: her countenance was dimpled with perpetual ſmiles; and her eyes, yet more expreſſive, ſeemed to ſparkle with laughter. The deportment of the other was ſolemn, and her walk majeſtic: her eyes looked equally piercing, but leſs active; they appeared not often to change, but long to contemplate their object: ſhe delighted equally in the pleaſures of imagination, but they were of a different kind; her fancy did not form objects of ridicule, but of pity; and ſhe would imagine herſelf leaning her whole weight on a ſhrub, that projected from the brow of a precipice, till it gave way, and ſhe ſtarted with horror at the danger, merely that ſhe might ſuddenly reflect upon her ſafety, and enjoy the pleaſure of awaking from a terrifying dream.

As theſe were enjoyments that promiſcuous company rather interrupted than improved, both theſe ladies, however different in other reſpects, agreed in the love of ſolitude; and having obtained the conſent of their father, they retired to a rural ſituation, which was healthful, pleaſant, and romantic; it was the ſummit of a high hill, which was watered by a fine ſpring: from hence they had an unbounded proſpect; and the air on this ſpot is ſaid to have a peculiar quality, that excites pleaſing dreams, impreſſes new ideas upon the mind, and illuminates with intuitive knowledge. The ladies were here viſited by their SISTERS, and a young PRINCE of extraordinary beauty, who was celebrated for his ſkill in all ſcience, but chiefly in muſic and poetry. The enjoyment of wit, literature, and harmony, excluded from this ſelect ſociety, every deſire that contaminates the mind of idleneſs, and degrades reaſon by brutal ſenſuality: the PRINCE was received by the royal virgins, not as a lover but a friend; and he viſited them, not as beauties but as wits.

THE place of their retreat was ſoon known, and their preſence rendered it illuſtrious. Here they received the chearful homage of voluntary ſubjection; and from hence they diffuſed an influence, which not only poliſhed but ennobled mankind. Such would long have been their felicity and glory; but the grim tyrant of a northern climate, a region of cold and darkneſs, at the head of a numerous band of deſperate ſavages, ſuddenly invaded the country.

No

No force was found ſufficient, to repreſs thoſe who had been driven forward by famine; the fury of hunger and rapine was irreſiſtible; the PRINCESSES fled with the utmoſt precipitation, and the Barbarians, who regarded every thing with malignity by which they were excelled, razed the palace ſo compleatly that ſcarce a veſtige appeared, and obliterated all traces of the royal influence wherever they were diſcovered.

THE PRINCESSES directed their courſe weſtward; and after having long wandered from place to place, and paſſed through great varieties of fortune, they at laſt took refuge in a ſmall iſland, which was governed by a prince whoſe conſort was their half ſiſter, being the daughter of their father though by another wife. The prince received them with peculiar marks of diſtinction, and appointed a great officer, one of the principal lords of his court, to ſuperintend the meaſures that were immediately taken for their accommodation. Two ſumptuous palaces were ſoon prepared for their reſidence, and their houſehold was immediately ſettled: they were frequently viſited by the king; the queen often declared, that ſhe conſidered them as being more particularly under her patronage; they quickly became extremely popular, and were ſcarce leſs happy here than upon their favourite hill. As they greatly excelled in all the arts of converſation, as their eloquence could always command the paſſions, and their knowledge improve the underſtanding, every one was ſolicitous to be admitted to their preſence; and that they might gratify a people, among whom they had received ſo many favours, they reſolved to have a certain number of public days, on which every one ſhould be admitted without ſcruple.

BUT that all their conveniences and ſplendor might be procured, tho' at a great expence, yet without impoſing a general tax or burthening the Public; it was contrived that the ſervants of the PRINCESSES ſhould be paid by their vails; and that the reward of their labour might not depend wholly upon caprice, it was ordered, that thoſe who attended the PRINCESSES only on public days, and did not pretend to have a right to viſit by their intimacy or ſtation, ſhould receive a ticket for which they ſhould pay a certain fee to the porter.

THERE is, in this iſland, a certain perſon, ſaid to be deſcended from a race of giants, that were its original inhabitants, who has ſuch power and influence, tho' he has often been ſuſpected to be mad, that the king himſelf treats him with great deference. In the height of his phrenzy he has boaſted, that his voice is the voice of God, and that all the ſovereign princes in the world

are

are his vicegerents. Of this perſon every one ſtands in awe; the queen is his principal favourite; and for her ſake he is well affected to the king, whom he has often defended when every other power would have been ineffectual. He has a natural ſon who poſſeſſes all his ill qualities, but of his virtues is wholly deſtitute: he aſſumes the name, the deportment, and the ſtile of his father, whoſe fondneſs has encouraged him to commit many enormities, from which he would have been otherwiſe deterred.

THIS perſon, of whom every body is afraid, not only becauſe his own power is very great, but becauſe to repreſs his inſolence might give offence to his father, comes frequently to the palaces of the PRINCESSES, and makes no ſcruple to purchaſe a ticket with the cuſtomary fee: but he is ſubject to fits of ſudden and outrageous phrenzy; in which he pretends, that the ſervants of the PRINCESSES become his own, by receiving his fee for admittance to their preſence; and he treats them with the cruel inſolence of a capricious tyrant, and introduces the wildeſt tumult and confuſion. The reſt of the company are terrified and diſappointed; he perceives it, and compels them to depart: nay, he has ſometimes offered violence to the ladies themſelves; he has, either by menaces or by bribery, gained ſome of their ſervants over to his own intereſt; and to gratify an unaccountable humour, he has prevailed upon them to admit a kind of Necromancer, with whoſe feats he is greatly delighted, into the public room, where innumerable effects of his art are exhibited: and it is ſaid, that by the ſame influence, one of the palaces has been made a receptacle for wild beaſts; and that all the gambols of folly have been played in a place, that was intended for the aſylum of beauty and wit, and for the ſchool not only of wiſdom but of virtue.

WITH the author of this confuſion, the ADVENTURER is requeſted to engage; and if his zeal and his abilities are equal to his boaſt, he is expected immediately to declare himſelf the champion of the PRINCESSES, by publiſhing his defiance to the following effect:

" THAT the PRINCESSES alone have a right to the palaces, " which have been allotted to them by the munificence of the ſo- " vereign of the iſland; that their ſervants are accountable only to " them, to the ſovereign, or to the lord whom he has appointed " to ſuperintend the houſhold; that every man is at liberty to be " abſent, who thinks the entertainment not worthy of his atten- " dance, or the fee for his admittance too exorbitant; but that no " man has a right to diſturb, to terrify, or to diſappoint an aſſembly,

" which

" which is ſuppoſed to be in the immediate preſence of the ſo-
" vereign, to whom they owe allegiance: and I challenge to ſingle
" combat, whoever ſhall affirm the contrary."

I am, Sir,

Your's, &c.

FLAVILLA, a lady who ſometimes honours me with a viſit, was preſent when I received this letter. FLAVILLA, though ſhe has all the ſprightlineſs of a coquet, has been a great reader, and is not behind thoſe who diſcovered a political ſatyr under the Rape of a Lock, in reſolving a riddle, or penetrating an allegory. I put the letter into her hand, and threw myſelf back in my eaſy chair with an air of importance: There, ſays I, read that; and ſee what rank I hold in the eſtimation even of thoſe, by whom my province is miſtaken.

I fixed my eyes upon her, and waited with impatience till ſhe had read it. But how was I diſappointed to hear her cry out, " Good Sir, your province and your importance are miſtaken by " none but yourſelf. Could not your ſagacity diſcover this letter " to be an allegory?" Pray Madam, ſaid I, will you be pleaſed to communicate to me, what you imagine to be the hidden meaning which that allegory envelops? " La, ſays ſhe, you are ſo dull to " day! Why are not the COMIC and the TRAGIC MUSE the " daughters of JUPITER? and did they not, with the reſt of the " MUSES their ſiſters, reſide on PARNASSUS, a lofty hill that was " watered by the Caſtalian ſpring? Were they not there viſited by " APOLLO, the patron of all ſcience, and in particular of poetry " and muſic? Did they not fly weſtward at the approach of Bar-" barians, who, though they left behind the glooms of the in-" hoſpitable North, yet brought with them the *Cimmerian dark-" neſs of ignorance*, and ſcarce left any traces of ſcience in the " countries through which they paſſed? Did not the lovely " fugitives find a refuge in BRITAIN?"—But pray Madam, ſaid I, ſhaking my right foot which hung over my left knee, will you condeſcend to tell me, who is the conſort of the king who afforded them protection? my letter ſays, ſhe was half ſiſter to the ladies whom you ſuppoſe to be two of the muſes. " Who," replied FLAVILLA pertly, " but LIBERTY: is not LIBERTY the perpetual con-" ſort of the KINGS OF BRITAIN? and will any diſpute, that LI-" BERTY is derived from JOVE, the PARENT OF GOOD?" Go on Madam, ſaid I. " The great officer, ſaid ſhe, is the LORD " CHAMBERLAIN; the palaces are the THEATRES, which by " Royal authority are appropriated to the uſe of TRAGEDY and " COMEDY; their attendants, the PLAYERS, are, indeed, the ſer-

" vants

" vants of the KING, and are paid by the ſtated fees for admit-
" tance into the houſe. The PUBLIC is the moſt potent and ve-
" nerable body upon earth; and the TOWN, its illegitimate off-
" ſpring, is inſolent, capricious, and cruel: the TOWN is perpe-
" tually inſulting the PLAYERS as its ſervants; though, as ſervants
" to the TOWN, the law conſiders them as enemies to ſociety; and
" it is as ſervants to the KING only, that they are permitted to ex-
" hibit public entertainments. It is to humour the TOWN, that the
" NECROMANCER HARLEQUIN has aſſociated with tumblers and
" ſavages, to prophane the place which, under proper regulation,
" would indeed be the ſchool of wiſdom and virtue. Every one
" preſent at a theatrical performance, is ſuppoſed to be in the
" ROYAL PRESENCE; or at leaſt the PLAYERS are under his more
" immediate protection: as every man has a right in common
" with others to the dramatic entertainment of the evening, when
" he has purchaſed an admittance to the houſe, it follows that no man
" has a right to monopolize, or to deſtroy it. An empty houſe is by
" the PLAYERS deemed the moſt dreadful ſign of popular diſap-
" probation; and when the Public are diſpleaſed with the enter-
" tainment that is offered them, to neglect it will be the moſt ef-
" fectual means to procure a better: and as a full, or a thin houſe,
" will indubitably expreſs the ſentiment of a majority, the com-
" plaints of a faction ſhould be wholly diſregarded."

FLAVILLA, as ſhe concluded this ſpeech, in which ſhe began to grow very warm, caſt her eyes upon me, and expected my reply. But as I continued to gaze with great gravity at the fire, and remained ſilent; ſhe gave me a ſmart ſtroke with her fan, accompanied with this interrogation; " You ſullen monſter, why don't you " ſpeak? Do you hear me? publiſh the letter, with my expoſition, " in your next paper, or—" Madam, ſays I bowing, it ſhall be done. In obedience, therefore, to her command, and in juſtice to myſelf, I lay the ſtate of our controverſy before the Public, and doubt not but that we ſhall be both ſatisfied with their determination.

THE ADVENTURER.

NUMBER XXVII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *February* 6, 1753.

Νυκλὸς——Αἰθήρ τε καὶ Ἡμέρα ἐξεγένοντο. HESIOD.

THE following letter was the firſt voluntary contribution I received; and if it had been longer, it would have been ſooner communicated to my readers. It is written in the name of a lady, to whom I am indeed under many obligations; to whom I owe great part of the knowledge which I have acquired, and under whoſe influence many of theſe lucubrations were written: her character is aſſumed by my correſpondent with great art; but I diſcovered that it was not real, by the concluſion of the letter, in which I am invited to an intimacy that I have long enjoyed.

To the ADVENTURER.

SIR, Dec. 15, 1752.

WITHOUT detracting from the merits of your correſpondent of Tueſday laſt *, whoſe pretenſions to public regard are undoubtedly well founded, I beg leave to make your paper my channel to fame; and am perſuaded the judicious reader will admit of my claim, when he is acquainted with my hiſtory: and notwithſtanding my ſiſter has artfully enough inſinuated her ſuperiority, and indeed hinted reflections capable of wounding the moſt innocent character (as the firſt ſtory is generally well told) I ſhall appeal to the impartial examiner, and expect my ſhare of honour from his deciſion.

I ſhall begin then with informing you, that I am the elder, (a circumſtance my ſiſter's pride made her ſuppreſs) and in the opinion of the beſt judges the handſomer; this her own vanity will hardly deny, nor does ſhe attempt to ſhine but in my abſence. She is indeed fairer; but dark beauties are not only more agreeable, but more durable: and as ſhe has little to recommend her but her face, the indifference and neglect ſhe complains of, is the leſs to be wondered at. Beſides, the glare ſhe affects in public, the ficklenes of her behaviour, the pleaſure ſhe takes in diſcovering the ſecrets intruſted to her, and, above all, the fraud ſhe practiſes by continual promiſes of being always the ſame, are ſufficient reaſons why half who know her pay her ſo little regard.

For my own part, oſtentation is my averſion; and my pride, which makes me fond of admiration, prevents my uſing a mean condeſcenſion to procure it. Though I dreſs well, I am never gaudy; and when I appear in my blue robe with gold ſpangles, and a creſcent on my forehead, I have the ſatisfaction of ſeeing myſelf ogled even by philoſophers. Some of my ſex may think this a triumph of ſmall importance, and prefer the unmeaning applauſes of a coxcomb to the approbation of a man of underſtanding; but experience (the mother of true wiſdom) has long ſince convinced me, that real beauty is beſt diſcerned by real judges, and the addreſſes of a ſenſible lover imply the beſt compliment to the underſtanding of his miſtreſs.

THE

* Numb. XI.

THE affability of my temper, indeed, expoſes me to the viſits of all parties; and my eaſineſs of acceſs too frequently engages me in the diſagreeable company of fools and ſharpers; nay more, ſometimes I am the unwilling ſpectator of riot and intemperance; but when this happens, I generally throw in ſome reproof, and make the libertine, tho' he curſes me, repent his exceſs: nor is it the leaſt of my praiſe, that my approach ſtrikes terror to the ſoul of the villain.

I might riſe in the reputation I ſo juſtly demand, by recounting the many important ſervices I have done mankind: I have conducted armies in ſafety, inſpired politicians, reſcued the diſtreſſed, and bleſſed the brighteſt eyes in Britain: I have induſtriouſly concealed the ſcandal my ſiſter has propagated, and received with a condeſcenſion, ſcarce found in a rival, the wretch whom her follies had made weary of her ſervice.

BY this time you may be deſirous of my name, and (I think it no vanity to add) ambitious of my acquaintance. I formerly was a friend to the RAMBLER; nor will the ADVENTURER's intimacy with me leſſen him in the opinion of his readers: for a proof of this, a great genius of the preſent age courted my aſſiſtance; and in gratitude for the favours he received from me, placed my name in the title page of the beſt book in the language. After this explanation, it is almoſt unneceſſary to ſubſcribe myſelf (at your ſervice)

S NIGHT.

To the ADVENTURER.

SIR,

IT has been my long opinion, that a man's general reputation rather ſinks than riſes, upon his being firſt diſtinguiſhed by a public encomium; for one voice that ecchoes the praiſe, there are a hundred which, to indulge the ſpleen that it excites, are employed in detraction. But of this perverſeneſs and malignity I have never remarked a ſtronger inſtance, than in the effects of your recommendation of Mr. Ratſey and Mr. Woodward; two gentlemen, who almoſt every day, at a conſiderable expence, generouſly repeat their offers to ſave the poor from the miſeries of an hoſpital, by curing them gratis with much more eaſe expedition and ſafety.

SOME

SOME perſons, rather than admit the uncommon merit of theſe gentlemen, have invidiouſly repreſented your encomium as an irony; and others have even ventured to deny the facts upon which it is founded. But though every paragraph which was intended to reward ingenuity, is thus oppoſed or perverted; yet that, in which you have inadvertently diſgraced it, is from the ſame motives received in its genuine ſenſe, and readily admitted to be true. It is denied, that Mr. Ratſey ever removed an incurable diſeaſe, and that Mr. Woodward is more ſucceſsful in the cure of ruptures than the hoſpital ſurgeons; but it is univerſally believed, that the youth whom you mention received no benefit from the truſſes that were worn by his friends: this, however, is a fact in which you are yourſelf egregiouſly miſtaken, and which you have greatly miſrepreſented. You tell us, indeed, that this method deſerves to be remembered for farther experiments; but you inſinuate, that it was among thoſe which had been practiſed without ſucceſs, before the patient was put under Mr. Woodward's care: on the contrary, it was directed by that great artiſt himſelf; and is one of the moſt uſeful improvements that he has made in ſurgery, though it is not to be depended upon alone. As an inconteſtible proof of your miſtake, and of the miſchief which it has produced, I ſhall recite another addreſs to the Public in the behalf of Mr. Woodward, by which it appears that he now wears truſſes for his patients himſelf. It is intitled, *The humble thanks of* Elizabeth Tipping *for her cure in a* rupture *gratis.*

" A gentleman," ſays Mrs. Tipping, " recommended me to " Saint Bartholomew's Hoſpital, and in * *their* goodneſs gave me a " truſs to wear, and in wearing it to my grief, I found more pain " than ever I felt before; and I muſt have laboured under this " great misfortune all the days of my life, had not Mr. Wood- " ward through charity took me under his care: by his tender " compaſſion towards me in giving me his powders with drops, " and wearing his new invented bandages, my pains left me."

IT appears, therefore, that Mr. Woodward, inſtead of giving Mrs. Tipping a truſs to wear, as the gentleman or the hoſpital had done, gave her only his powders with drops, and wore the truſs himſelf.

* It cannot certainly be known, whether by *their*, is meant the gentleman or the hoſpital.

ſelf. As the facts, however ſtrange, will be atteſted at Mr. *Ruſſel*'s toyſhop in the Haymarket, and Mrs. Petro's the corner of Spring-Gardens, it muſt follow as an inevitable conſequence, that when by the old erroneous cuſtom of applying truſſes or bandages to the patient, their malady is encreaſed; it may be wholly removed by medicaments, properly adminiſtered to them, and a truſs judiciouſly applied to another. In Mrs. Tipping's caſe, indeed, there appears to have been ſomething critical, becauſe Mr. Woodward would truſt none but himſelf, with the management of the bandage by which he intended to effect her cure; though the truſs for his Kentiſh patient was worn by the miniſter and church-wardens of the pariſh. There is, however, another reaſon for this conduct, which I am unwilling to ſuggeſt: your paper may have diſcouraged others from concurring in this method of cure, by inſinuating, that it was troubleſome and had been practiſed without ſucceſs. If this ſhould be true, how have you increaſed the labour of this beneficent ſurgeon, and at the ſame time circumſcribed his power of doing good! It is ſcarce poſſible that he ſhould be able, by any contrivance, to wear more than ten of his bandages at one time; and how ſmall a number is ten, compared to the multitudes that apply for his aſſiſtance!

Upon the whole, whatever was your intention, I am afraid your paper has produced but one good effect. As modeſty is always the concomitant of merit, Mr. Ratſey no longer offers health to thoſe, who have ſuffered others to render their diſeaſes incurable; but leaves them to periſh, for the preſervation of thoſe that ſurvive.

I am, Sir,

Your humble ſervant,

T. Friendly.

As it is the opinion of Mr. Friendly, that I have conferred no honour by my panegyric, I ſhall now attempt to effect my purpoſe by cenſure. As phyſic is, perhaps, the moſt difficult of all the ſciences, no man more honours thoſe who excel in it than myſelf; if I cannot, therefore, animate them in the race, I may at leaſt clear the way about them, and afford merit a fairer chance, by leſſening the number of competitors, who may obſtruct others, though they cannot run themſelves.

IT is frequently admitted among perſons, whoſe judgment is not otherwiſe contemptible, that a man without parts and without literature may practiſe phyſic with ſucceſs; or in other words, that an illiterate blockhead may be a good phyſician. But as this maxim appears to me to be little leſs formidable than a peſtilence, I think I ſhall do conſiderable ſervice to mankind if I can prevent it from ſpreading.

THAT the following argument may be more eaſily comprehended and remembered, I have laboured to contract it into a ſmall compaſs, and to expreſs my thoughts with the utmoſt plainneſs and perſpicuity.

I. MEDICINES are not ſpecific antidotes for certain diſeaſes, which we hear diſtinguiſhed by known and general names: — for

II. TWENTY perſons may be ill of a fever; and this fever may be ſo much a different diſeaſe in each, that an application which would certainly cure one of them, would certainly kill another: ſo that the very efficacy of the medicine, if it is unſkillfully adminiſtered, increaſes the danger.

III. THE inveſtigation of diſeaſes; the diſcovery of their cauſes by their ſymptoms; and the adaption of the remedy, not to the diſeaſe only, with all its accidental complications, but to the habit, age, ſex, and conſtitution of the patient; require ſuch ſkill as can reſult only from extenſive knowledge, ſound judgment, and critical enquiry.

IV. THIS ſkill cannot be exerted, if the patient is not ſeen.

V. GROSS ignorance of the propriety of language, in a man who pretends to have ſtudid phyſic, is an inconteſtible proof of inſolence and ſtupidity.

VI. HE, therefore, who does not ſee the abſurdity of profeſſing to cure incurable diſeaſes, cannot poſſibly have acquired ſufficient knowledge to cure any.

VII. To detect a man in deliberately writing and publiſhing groſs nonſenſe, in an advertiſement of his medical ſkill, written in his native language, is to arreſt *the foe of mankind in his walk*, and to intercept *the arrow that flies in darkneſs*.

THIS taſk is at preſent left to the ADVENTURER; and this taſk he will continue to perform, till the Legiſlature ſhall take it out of his hands.

THE ADVENTURER.

NUMBER XXVIII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *February* 10, 1753.

Cælo ſupinas ſi tuleris manus
Naſcente Lunâ, ruſtica Phidyle;
Nec peſtilentem ſentiet Africum
Fœcunda vitis———— HOR.

THAT mankind have any natural propenſity to ill, or that their minds are ſubject to the influence of any inviſible and malevolent being, are notions that of late have been treated with the utmoſt contempt and diſdain. And yet I have remarked, that men frequently neglect to practiſe thoſe duties of religion, without which they believe the Divine favour cannot be ſecured, though by ſuch neglect they do not obtain any immediate advantage.

THE miſerable wretches who ſwarm in the ſtreets of this metropolis, covered with filth and rags, pining with cold and hunger, and rotting with diſeaſes, will be found to have a general belief, that by going to church men pleaſe GOD, and obtain the pardon of their ſins; and yet thoſe who expect to be relieved by the congregation, will linger at the church door till the ſervice is at an end. In this inſtance, ſurely, they become in their own opinion the ſervants of ſin, for no other wages than death. To the rich, irreligion as well as vice ſometimes offers immediate pleaſure; and it is eaſy to conceive, why they ſhould rather ſink in a luxurious ſlumber on a bed of down, than kneel at the altar: but why does the beggar, in the ſeverity of winter, ſhiver at the porch, when he might take ſhelter in the aiſle? if he was as near to any other building which he could as eaſily enter, he would not heſitate a moment; but rather than become a candidate for the bleſſing of GOD, he will forego the advantage of exciting the charity of the devout, by an appearance of devotion.

OF the duties and the privileges of religion, prayer is generally acknowledged to be the chief: and yet I am afraid, that there are few who will not be able to recollect ſome ſeaſons, in which their unwillingneſs to pray has been more than in proportion to the labour and the time that it required; ſeaſons in which they would have been leſs willing to repeat a prayer than any other compoſition; and rather than have ſpent five minutes in an addreſs to GOD, would have devoted an equal ſpace of time wholly to the convenience of another, without any enjoyment or advantage to themſelves.

THESE facts, I believe, will ſcarce be controverted by any; and thoſe who cannot ſhew that they have adequate natural cauſes muſt allow that they have ſome other. It muſt alſo be acknowleged, that if men are tempted to neglect the worſhip of GOD by any ſpiritual enemy,

enemy, to worſhip GOD is by ſuch an enemy known to be their intereſt: but becauſe I would not reſt much upon this argument in favour of religion, I ſhall only ſay, that it has more force than any that I have heard againſt it.

I believe, indeed, there are ſome who, with whatever reluctance, punctually conform to the rituals of religion, as an atonement for an allowed and perpetual neglect of virtue; who dream that by going to church on Sunday, they balance the account of the week, and may again lie, defraud, ſwear, and be drunken, with impunity. Theſe wretches, although in ſpight of indignation they move my pity, I ſhall not here reprove, becauſe their conduct does not only imply the groſſeſt ignorance, but the moſt deplorable ſtupidity; and it is hopeleſs to write for thoſe, of whom it cannot be expected that they ſhould read.

THERE are others who, believing that neither virtue nor religion alone is ſufficient to ſecure immortality, neglect religion as uſeleſs, becauſe they cannot reſolve to practiſe virtue: ſo the purchaſe of a teleſcope would be a ſuperfluous expence to a man that is blind, tho' all the advantages of ſight cannot be obtained without it by thoſe who can ſee.

UPON theſe ſlaves of ſenſuality, it is to be feared, little effect can be produced, by an addreſs either to their reaſon or their paſſions: for their reaſon is already convinced, and their paſſions alarmed; they live in a perpetual violation of the dictates of conſcience; purpoſes of amendment are every moment formed and broken; they look backward with remorſe, and forward with terror; and they accumulate guilt, even while they are anticipating judgment. Nor can I preſs them to put on an appearance of religion for mere temporary purpoſes; not only becauſe it would be an aggravation

of

of their wickedneſs, but becauſe it would conceal their true character, and might, therefore, injure ſociety.

A man who lives apparently without religion, declares to the world, that he is without virtue, however he may otherwiſe conceal his vices: for when the obſtacles to virtue are ſurmounted, the obſtacles to religion are few. What ſhould reſtrain him who has broken the bonds of appetite, from riſing at the call of devotion? Will not he who has accompliſhed a work of difficulty, ſecure his reward at all events, when to ſecure it is eaſy? Will not he that has panted in the race, ſtretch forth his hand to receive the prize?

It may, perhaps, be expected, that from this general cenſure I ſhould except thoſe, who believe that all religion is the contrivance of tyranny and cunning; and that every human action which has Deity for its object, is enthuſiaſtic and abſurd: but of theſe there are few, who do not give other evidence of their want of virtue, than their neglect of religion: and even of this few it muſt be acknowledged, that they have not equal motives to virtue; and therefore to ſay, that they have not equal virtue, is only to affirm that effects are proportionate to their cauſes; a propoſition which, I am confident, no philoſopher will deny.

By theſe motives, I do not mean merely the hope and fear of future reward and puniſhment; but ſuch as ariſe from the exerciſe of religious duties, both in public and in private, and eſpecially of prayer.

I know, that concerning the operation and effects of prayer, there has been much doubtful diſputation, in which innumerable metaphyſical ſubtilties have been introduced, and the underſtanding has been bewildered in ſophiſtry, and affronted with jargon: thoſe who

who have no other proofs of the fitneſs and advantage of prayer, than are to be found among theſe ſpeculations, are but little acquainted with the practice.

He who has acquired an experimental knowledge of this duty, knows that nothing ſo forcibly reſtrains from ill, as the remembrance of a recent addreſs to Heaven for protection and aſſiſtance. After having petitioned for power to reſiſt temptation, there is ſo great an incongruity in not continuing the ſtruggle, that we bluſh at the thought, and perſevere, leſt we loſe all reverence for ourſelves. After fervently devoting our Souls to God, we ſtart with horror at immediate apoſtacy: every act of deliberate wickedneſs is then complicated with hypocriſy and ingratitude; it is a mockery of the Father of Mercy; the forfeiture of that peace in which we cloſed our addreſs, and a renunciation of the hope that it inſpired.

For a proof of this, let every man aſk himſelf, as in the preſence of Him *who ſearches the heart*, whether he has never been deterred from prayer, by his fondneſs for ſome criminal gratification, which he could not with ſincerity profeſs to give up, and which he knew he could not afterwards repeat without greater compunction. If prayer and immorality appear to be thus incompatible, prayer ſhould not ſurely be lightly rejected by thoſe, who contend that moral virtue is the ſummit of human perfection; nor ſhould it be incumbered with ſuch circumſtances, as muſt inevitably render it leſs eaſy and leſs frequent: it ſhould be conſidered as the wings of the ſoul, and ſhould be always ready when a ſudden impulſe prompts her to ſpring up to God. We ſhould not think it always neceſſary to be either in a church or in our cloſet, to expreſs joy, love, deſire, truſt, reverence, or complacency, in the fervor of a ſilent ejaculation. Adoration, hope, and even

a pe-

a petition, may be conceived in a moment; and the desire of the heart may ascend, without words, to HIM *by whom our thoughts are known afar off*. He who considers himself as perpetually in the presence of the ALMIGHTY, need not fear that gratitude or homage can ever be ill timed, or that it is profane thus to worship in any circumstances that are not criminal.

THERE is no preservative from vice, equal to this habitual and constant intercourse with GOD; neither does any thing equally alleviate distress, or heighten prosperity: in distress, it sustains us with hope; and in prosperity, it adds to every other enjoyment the delight of gratitude.

LET those, therefore, who have rejected religion, as they have given up incontestible advantages, try whether they cannot yet be recovered; let them review the arguments by which their judgment has been determined, and see whether they compel the assent of reason: and let those, who, upon this recollection, perceive, that, though they have professed infidelity, they do indeed believe and tremble; no longer sacrifice happiness to folly, but pursue that wisdom, whose ways are pleasantness and peace.

THE ADVENTURER.

NUMBER XXIX.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *February* 13, 1753.

——*Damnoſa ſenem juvat alea, ludit et hæres.*

JUV.

To the ADVENTURER.

SIR,

IT is a remark of ſome philoſophers, that there is a malignity in human nature, which urges every man to depreſs him who is already ſinking. The GAMESTER is a character, at which the artillery of the Legiſlature has been long levelled: the practice of his profeſſion has been rendered extremely difficult, and the inſtruments of it have been deſtroyed wherever

they could be found; he has been perſecuted by Juſtices, Conſtables, and Watchmen; he has languiſhed in Newgate, and toiled in Bridewell. Under this accumulated diſtreſs, he is not the object of pity but contempt: every mouth is open againſt him; he is curſed by the mechanic and the trader, derided by wits, and hooted by the mob. In defence of this injured character, which I have long born, and of which I am not yet aſhamed, permit me to appear in your paper.

In the firſt place, Sir, the Gamester is a Gentleman: and tho' he has been inſulted by beggars and cits, the polite world is ſtill in his intereſt; and he has ſtill friends at Weſtminſter, from the grey-headed general to the beardleſs ſenator. With the character of a Gentleman, there is but one vice which is now believed to be wholly incompatible; and ſuch is the malice of our enemies, that we have been degraded by the imputation of it, and our ruling paſſion is ſaid to be *Avarice*.

But can he be avaricious, who truſts his whole property to Chance? who immediately circulates what he wins, with a liberality that has by others been cenſured as profuſion? Can Avarice be his motive to play, who, with twenty thouſand pounds in the funds, ſits down with a man whoſe whole eſtate he knows to be in his pocket, and to amount to no more than ten pieces? As the love of money appears inconteſtably not to govern one of theſe perſons, it cannot be proved to govern the other: the charge of Avarice is, indeed, ſo ridiculous and abſurd, that I am aſhamed of an attempt to confute it.

This charge might with great juſtice be retorted upon Trade, which, when put in competition with Gaming, muſt appear to great

great diſadvantage. Trade has beſides introduced all the ſuperfluities that have enervated and corrupted mankind: Trade has even produced oppoſite evils; it has pampered luxury, and wearied labour; but Gaming has done neither.

TRADE, indeed, circulates Property; but Property might with greater advantage be circulated by Gaming. If it be aſked, how the perſons employed in this delightful circulation of Property, are to be furniſhed with the neceſſaries of life, when TRADE is at an end; I anſwer, that the neceſſaries of life, in the eſtimation of VIRTUE and the GAMESTER, are few; a ſheepſkin, a hovel, and a dice-box, would furniſh the Gameſter with ſufficient apparel, ſhelter, and entertainment, and with theſe he would be as happy as he is now; for he has no power of acquiring happineſs that is not exerted in Play, and of other happineſs he has indeed no conception.

IF Play was then univerſally perſued, as at once comprehending all buſineſs and all pleaſure, one man might not only grow rich and another poor; but the ſame perſon might alternately paſs thro' all the viciſſitudes of fortune, while he ſat upon the ground in the ſun, without toiling in the manufactory or ſweating at the forge, without the perplexity of accounts or the perils of a voyage.

IF it be again aſked, when life is reduced to this ſtate of primitive ſimplicity, what would be the advantage of Wealth; I anſwer, the ſame as it is at preſent to thoſe who poſſeſs more than they ſpend, a conſciouſneſs that they are wealthy; and thoſe who are capable of more exalted felicity, would enjoy in the acquiſition the tranſport of *Winning*, without conſidering money to have any power, quality, or uſe, but as a ſtake.

THESE

THESE, indeed, are Utopian ſcenes; and I return with a ſigh to vindicate my profeſſion from other imputations, which are equally falſe and injurious.

IT has been ſaid, that we are ſtrangers to reciprocal felicity; and that the happineſs of one Gameſter is produced by the miſery of another, the pain of him who loſes, being always proportioned to the pleaſure of the winner. But this is only the cavil of popular prejudice: if I am happy, what is it to me who elſe is miſerable? Every man, whatever he may pretend, is concerned only for himſelf; and might, conſiſtent with right reaſon, cut any other man's throat, if he could eſcape puniſhment, and ſecure to himſelf any advantage by the fact. If any of your readers have ſtill ſcruples, and deſire to ſee this doctrine farther illuſtrated, I refer them to the great Dr. MANDEVILLE's *Fable of the Bees.*

Among other enemies, that have been encouraged to fall upon the GAMESTER in his diſtreſs, is Bigotry or Religion; for I conſider both theſe terms as expreſſions of the ſame idea. Bigotry, then, accuſes us with exerciſing our employment on a Sunday: but this accuſation is the effect of ſuch complicated folly, ignorance and malice, that it could have had no other author. Not to inſiſt, that a Gentleman is under no moral obligation to regard one day more than another, is he to be inſulted for doing that, which has a direct tendency to deſtroy luxury root and branch, on a Sunday? Shall Virtue, in this enlightened age, be given up to Ceremony? and Patriotiſm be ſtigmatized as Impiety? I have, on every other article, been able to keep my temper; but I can never hear the cant of Bigotry with patience.

THERE

THERE is, however, another charge, which I ſhall not obviate as an imputation of prophaneneſs, but of folly. It is ſaid that we utter the moſt horrid oaths and imprecations; that we invocate beings whom we do not believe to exiſt, and denounce curſes that can never be fulfilled. This has, indeed, been practiſed in our aſſemblies; but by thoſe only who are novices in the profeſſion: for among other advantages that ariſe from Gaming, is ſuch a ſilent acquieſcence in the will of Fortune, as would do honour to a Stoic; or at leaſt, a calm philoſophical immutability of countenance, by which all that paſſes in the boſom is concealed.

THIS acquiſition, it muſt be confeſſed, requires ſome parts and long practice; but there have been many illuſtrious examples of it among Us. A Gentleman, my particular friend, who had the honour to be many years an eminent Gameſter, being without money, committed a robbery upon the highway to procure another ſtake, that he might return to his profeſſion: it happened, unfortunately, that he was taken; and though he had great intereſt with ſome perſons that ſhall be nameleſs, yet he was convicted and hanged. This Gentleman's ill luck continued all the while he was in goal; ſo that he was compelled to diſpoſe of his body to the ſurgeons, and loſt the money to a Friend who viſited him in the cells the night before his execution. He appeared, however, next morning with great compoſure; no reflection on the paſt, no anticipation of the future, cauſed him once to change countenance during his paſſage to the gallows: and though he was about to receive death from a greaſy ſcoundrel, whom he knew once to have been a butcher, yet he ſwore but two oaths in the cart; and was ſo indifferent, as to what ſhould afterwards befall him, that he bravely refuſed to ſay Amen to the prayers.

IF

If by your communication of these hints, the clamours of slander shall be silenced, and the true character of a GAMESTER shall be more generally known, — I have secrets which may be communicated *entre nous* — and the next dead set — you understand me — *I am a Man of Honour*, and you may command,

SIR, Yours, &c.

TIM. COGDIE.

THE ADVENTURER.

NUMBER XXX.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *February* 17, 1753.

Felices ter et amplius
Quos irrupta tenet copula: nec malis
Divulsus querimoniis
Suprema citiùs ſolvet amor die. HOR.

THOUGH I devote this lucubration to the ladies, yet there are ſome parts of it which I hope will not be wholly uſeleſs to the gentlemen: and, perhaps, both may expect to be addreſſed upon a ſubject, which to both is of equal importance; eſpecially after I have admitted the public recommendation of it, by my correſpondent Mr. TOWNLY.

IT has been univerſally allowed, and with great reaſon, that between perſons who marry there ſhould be ſome degree of

 equality,

equality, with reſpect to age and condition. Thoſe who violate a known truth, deſerve the infelicity they incur: I ſhall, therefore, only labour to preſerve innocence, by detecting error.

WITH the ladies it is a kind of general maxim, that the *beſt huſband is a reformed* RAKE; a maxim which they have probably derived from comedies and novels, in which ſuch a huſband is commonly the reward of female merit. But the belief of this maxim, is an inconteſtable proof, that with the true character of a RAKE the ladies are wholly unacquainted. "They have," indeed, "heard of a *wild* young gentleman, who would rake about the "town, and take up his lodging at a bagnio; who had told "many a girl a pretty ſtory, that was fool enough to believe him; "and had a right to many a child that did not call him father: "but that in ſome of theſe frolicks he thought no harm, and for "others he had ſufficiently ſuffered". But, let the ADVENTURER be believed, theſe are words of dreadful import, and ſhould always be thus underſtood;—

"To rake about town and lodge at a bagnio, is to aſſociate "with the vileſt and moſt abandoned of human beings; it is to "become familiar with blaſphemy and lewdneſs, and frequently "to ſport with the moſt deplorable miſery: to tell pretty ſtories "to credulous girls, is to deceive the ſimplicity of innocence by "cunning and falſhood: to be the father of a nameleſs progeny, "is to deſert thoſe, whoſe tears only can implore the protection, "to which of all others they have the ſtrongeſt and the tenderеſt claim; it is more than to be a man without affection, "it is to be a brute without inſtinct. To think no harm in ſome "of theſe frolicks, is to have worn out all ſenſibility of the "difference between right and wrong; and to have ſuffered for "others, is to have a body contaminated with diſeaſes, which in "ſome degree are certainly tranſmitted to poſterity."

IT is to be hoped, that the mere exhibition of this picture, will be ſufficient to deter the ladies from precluding happineſs by marrying

marrying the original; and from diſcouraging virtue, by making vice neceſſary to the character which they prefer.

But they frequently act upon another principle, which tho' not equally fatal and abſurd, may yet produce great infelicity.

When the Rake is excluded, it will be generally ſuppoſed, that ſuperior intellectual abilities ought always to determine the choice. *A man of fine ſenſe*, is, indeed, a character of great dignity; and the ladies have always been adviſed to prefer this to every other, as it includes a capacity to beſtow *that refined, exalted, and permanent felicity, which alone is worthy of a rational being*. But I think it probable, that this advice, however ſpecious, has been often given for no other reaſon, than becauſe to give it flattered the vanity of the writer, who fondly believed he was drawing his own character and exciting the envy and admiration of his readers. This advice, however, the ladies univerſally affect to approve, and probably for a ſimilar reaſon; ſince every one imagines, that to hold intellectual excellence in high eſtimation, is to demonſtrate that ſhe poſſeſſes it.

As he that would perſuade, ſhould be ſcrupulouſly careful not to offend, I will not inſinuate that there are any ladies, by whom the peculiar beauties of an exalted underſtanding cannot be diſcerned; and who have not, therefore, a capacity for half the pleaſure which it can beſtow. And yet I think there is another excellence which is much more eſſential to conjugal felicity, Good Nature.

I know that Good Nature has, like Socrates, been ridiculed in the habit of folly; and that folly has been dignified by the name of Good Nature. But by Good Nature, I do not mean that flexible imbecility of mind which complies with every requeſt, and inclines a man at once to accompany an acquaintance to a brothel at the expence of his health, and to keep an equipage for a wife at the expence of his eſtate. Perſons of this diſpoſition have ſeldom more benevolence than fortitude, and frequently perpetrate deliberate cruelty.

In true Good Nature, there is neither the acrimony of ſpleen, nor the ſullenneſs of malice; it is neither clamorous nor fretful, neither eaſy to be offended, nor impatient to revenge; it is a tender ſenſibility, a participation of the pains and pleaſures of others; and is, therefore, a forcible and conſtant motive, to communicate happineſs and alleviate miſery.

As human nature is, from whatever cauſe, in a ſtate of great imperfection, it is ſurely to be deſired, that a perſon whom it is moſt our intereſt to pleaſe, ſhould not ſee more of this imperfection than we do ourſelves.

I ſhall perhaps be told, that *a man of ſenſe can never uſe a woman ill.* The latter part of this propoſition is a phraſe of very extenſive and various ſignification: whether a man of ſenſe can *uſe a woman ill*, I will not inquire; but I ſhall endeavour to ſhew, that he may make her extremely wretched.

Persons of keen penetration and great delicacy of ſentiment, as they muſt neceſſarily be more frequently offended than others; ſo, as a puniſhment for the offence, they can inflict more exquiſite pain, becauſe they can wound with more poignant reproach: and by him, whom Good Nature does not reſtrain from retaliating the pain that he feels, the offence, whether voluntary or not, will always be thus puniſhed.

If this puniſhment is ſuffered with ſilence, confuſion, and tears, it is poſſible that the tyrant may relent; but this, like the remorſe of a murderer, is too late: the dread of incurring the ſame anguiſh by a like fault, will ſubſtitute for the ſmile of chearfulneſs, that ſunſhine of beauty, the glooms of doubt, ſolicitude, and anxiety: the offence will notwithſtanding be again repeated; the puniſhment, the diſtreſs, and the remorſe, will again return; becauſe error is involuntary, and anger is not reſtrained. If the reproach is retorted, and whether it was deſerved becomes the ſubject of debate, the conſequences are yet more dreadful: after a vain attempt to ſhew an incongruity, which can no more be perceived

ceived than ſounds by the deaf, the huſband will be inſulted for cauſeleſs and capricious diſpleaſure, and the wife for folly, perverſeneſs, and obſtinacy. In theſe circumſtances, what will become of *the refined, the exalted, and the permanent felicity, which alone is worthy of reaſonable beings, and which elevated Genius only can beſtow?*

THAT this conduct is by a man of ſenſe known to be wrong, I am content to allow: but it muſt alſo be granted, that the diſcernment of wrong is not always a propenſity to right; and that if pain was never inflicted, but when it was known to produce ſalutary effects, mankind would be much more happy than they are.

GOOD NATURE therefore, if intellectual excellence cannot atone for the want of it, muſt be admitted as the higheſt perſonal merit. If, without it, wiſdom is not kind; without it, folly muſt be brutal. Let it, therefore, be once more repeated, "The quality "moſt eſſential to conjugal felicity, is GOOD NATURE." And ſurely, whatever accidental difference there may happen to be in the conceptions or judgment of a huſband and wife, if neither can give pain or pleaſure without feeling it themſelves, it is eaſy to perceive, which ſenſation they will concur to produce.

IT may now be expected, that I ſhould give ſome general rules, by which the ladies may diſcover the diſpoſition of thoſe, by whom they are addreſſed: but it is extremely difficult, to detect malevolence amidſt the aſſiduities of courtſhip, and to diſtinguiſh the man under that almoſt inſcrutable diſguiſe the lover. Good Nature, however, is not indicated by the fulſome fawning of a perpetual grin, the loud laughter which almoſt anticipates the jeſt, or the conſtant echo of every ſentiment; neither is it ſafe to truſt the appearance of profuſe liberality, or buſy officiouſneſs. Let it rather be remarked, how the lover is affected by incidents, in which the lady is not concerned; what is his behaviour to his immediate dependants, and whether they approach him with a ſlaviſh timidity, or with the chearful reverence of voluntary ſervitude? Is he ever merry at the expence of another; or does he ever attempt thus to excite mirth in his miſtreſs? Does he mention the abſent with candour,

dour, and behave to thoſe who are preſent with a manly complacency? By a diligent attendance to theſe circumſtances, perhaps a probable judgment may be formed of his character.

To conclude with a general remark; Good Nature is not of leſs importance to ourſelves, than to others. The moroſe and petulant firſt feel the anguiſh that they give: reproach, revilings, and invective, are but the overflowings of their own infelicity, and are conſtantly again forced back upon their ſource. Sweetneſs of temper is not, indeed, an acquired but a natural excellence; and therefore, to recommend it to thoſe who have it not, may be deemed rather an inſult than advice. But let that which in happier natures is inſtinct, in theſe be reaſon; let them perſue the ſame conduct, impelled by a nobler motive. As the ſourneſs of the crab inhances the value of the graft, ſo that which on its parent plant is Good Nature, will on a leſs kindly ſtock be improved into VIRTUE. No action by which others receive pleaſure or pain, is indifferent: the Sacred rule, *Do that to others which ye would that others ſhould do to you*, extends to every deed; and *every* word *ſhall be brought into judgment.*

THE ADVENTURER.

NUMBER XXXI.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *February* 20, 1753.

Invidia Siculi non invenere Tyranni
Majus tormentum——— HOR.

SOON after the expiration of that golden age, in which perpetual and ſpontaneous plenty precluded all temptation to violence and fraud, APOLLO, the God of wiſdom, of eloquence and muſic, became enamoured of one of the Nymphs who graced the train of DIANA. The Nymph, whoſe name time has not preſerved with her ſtory, was at firſt inflexible; but the ſuit which her chaſtity refuſed, her vanity ſtill continued to permit; and thus, though wiſdom, eloquence, and muſic, were ineffectual, yet perſeverance prevailed. The pride of virtue was imperceptibly

ſoftened; and the ſenſe of guilt had been ſo often loſt in the anticipation of delight, that it did not always return: to this delight there remained no obſtacle but the fear of ſhame; and the fear of ſhame, as deſire perpetually increaſed, was at laſt ſurmounted.

APOLLO perceived and perſued his advantage; and the Nymph ſilently conſented to an aſſignation: the place was a grotto far ſequeſtered from the path of the traveller, and the time was midnight.

WHEN nature no longer laviſhed her bounty upon idleneſs, and the fruits of the earth were beſtowed only upon labour; when the harveſt and the vintage ceaſed to be common, and the bounds of property were ſet up; many vices under human forms became inhabitants of the earth, and aſſociated with mankind. Of ſome, the external appearance was pleaſing, and their qualities were not immediately diſcovered. Among theſe vices was ENVY: ENVY, indeed, was never lovely; but ſhe was then young, nor was the malignity of her mind yet expreſſed in her perſon.

AS APOLLO was enamoured of the Nymph, ENVY was enamoured of APOLLO: ſhe watched his deſcent, therefore, with all the impatience of deſire; and though ſhe knew her own paſſion to be hopleſs, yet the diſcovery of his addreſſes to another, diſtracted her with jealouſy: ſhe was always buſied to procure intelligence which could only increaſe her torment; and was perpetually contemplating the happineſs which ſhe deſpaired to enjoy.

IT happened that the aſſignation of the lovers was overheard by Echo, and by Echo repeated to ENVY. This intelligence rouzed her

to

to a yet keener ſenſibility of miſery: to intercept the happineſs of a rival, was the firſt object of her wiſh; and the next moment ſhe conceived a deſign of ſecuring that happineſs to herſelf. To effect both theſe purpoſes, a thouſand projects had been by turns contrived, examined, and rejected; her mind was more violently agitated, in proportion as the time drew more near; and after all the toil of thinking had ended in deſpair, an expedient ſuddenly ſtarted into her mind, which ſhe perceived at once to be ſimple and eaſy; ſhe wondered how it had been before overlooked, and reſolved immediately to put it in execution.

It was within one hour of midnight, when the Nymph took her way to the grotto. She was now pale with remorſe, and now fluſhed with ſhame; ſhe heſitated; her boſom again beat with anticipated delight; ſhe trembled, and went forward. Envy perceived her at a diſtance; and caſt round her a thick cloud, which ſcarce the beams of Phœbus himſelf could have diſſipated. The Nymph looked round for the grotto, but ſuddenly perceived herſelf to be involved in impenetrable darkneſs; ſhe could diſcover neither the ſky above her, nor the ground on which ſhe ſtood: ſhe ſtopt ſhort, terrified and aſtoniſhed; deſire was chilled in her veins, and ſhe ſhuddered at the temerity of her purpoſe.

In this dreadful moment ſhe had no hope of deliverance, but from the power whoſe laws ſhe had been about to violate; and ſhe, therefore, addreſſed this prayer to Diana: "Chaſte queen of irre-
"proachable delight! who, though my mind had renounced thy
"influence, haſt yet by this omen preſerved me from corporal
"diſhonour; O! guide me in ſafety through the terrors of this
"guilty

" guilty night: let me once more be permitted to perſue the " chace at thy ſide; and to mingle with the happy virgins, whom " chearfulneſs, the daughter of innocence, aſſembles at thy bower!" As ſhe uttered this prayer, ſhe haſtily turned about; and the moment ſhe made an effort to go back, her prayer was granted: the gloom that ſurrounded her was diſſipated; and ſhe again perceived the mild radiance of her queen tremble upon the foliage of the trees, and chequer the path before her with a ſilver light. She now ſprang forward, impelled by that joy which her deliverance had inſpired: her ſpeed was no longer reſtrained by the timidity of guilt; the ſolitary way was repaſſed in a moment; and her deſire to return had been ſo ardent, that ſhe could ſcarce believe it to be accompliſhed.

In the mean time, ENVY had entered the grotto, and was expecting APOLLO: ſhe heard him approach with a tumult of paſſions, in which pain was predominant; and ſhe received him in ſilence and confuſion, which otherwiſe ſhe would have found it difficult to feign.

WHEN the momentary tranſport, which ſhe had thus obtained, was at an end, ſhe perceived that it had been too dearly purchaſed with ſafety: ſhe reflected upon her ſituation with terror; and wiſhed, too late, that the Nymph, whoſe pleaſure ſhe had intercepted, had received it in her ſtead, as it would have been more than counterbalanced by a ſmall proportion of her pain: her pain was not, however, produced by regretting the loſs of innocence, but by anticipating the puniſhment of guilt.

APOLLO,

APOLLO, who knew not how wretched and malignant a being he had claſped to his boſom, whiſpered a thouſand tender ſentiments, and urged her to reply. ENVY was ſtill ſilent; but knowing that ſhe could not in theſe circumſtances continue long undetected, ſhe ſuddenly collected all her force, and ſprung from him, hoping to have eſcaped unknown in the darkneſs of the night: but juſt as ſhe reached the entrance of the grotto, he again caught her in his arms. ENVY ſhrieked in the anguiſh of deſpair; and the God himſelf ſtarted back with aſtoniſhment: he would not, however, quit his hold of the fugitive; and DIANA, that ſhe might not loſe an opportunity to puniſh incontinence, darting her rays directly upon the place, APOLLO diſcovered the features of ENVY, and turned from her with abhorrence. After a moment's recollection, looking again ſternly upon her, "Loathed and deteſted as thou art," ſaid he, "I cannot deſtroy thee, "for thou art immortal as the felicity of heaven; and I wiſh not "to deſtroy thee, for immortality is thy curſe. But may my "arms again embrace thee, and may thy boſom be again preſſed "to mine, if thy power thus to prophane the delights of love "end not this moment for ever: henceforth thy face ſhall be de"formed with the characteriſtics of want and age, and ſnakes "inſtead of hair ſhall be the covering of thy head; thy breaſts "ſhall be lengthened to thy waiſt, and thy ſkin ſhall be ſuffuſed "with gall." While he was yet ſpeaking, the freſhneſs of youth faded from her cheeks; her eyes ſunk inward; her treſſes, that flowed in looſe ringlets upon her ſhoulders, were ſuddenly contracted; and wreathing themſelves in various contortions, a new brood of ſerpents hiſſed round her head; her fleſh became flaccid, her ſkin appeared ſhrivelled and yellow, and her whole form expreſſed at once malignity and wretchedneſs.

THUS

Thus changed, she fled from the presence of Apollo: but she carried with her not a memorial of her crime only, but of that pleasure which her punishment had rendered it impossible to repeat. A child, which she regarded as at once her glory and her shame, was at length born, and afterwards known among mankind by the name of Cunning.

In Cunning, the qualities both of the father and the mother, as far as they are compatible, are united. As the progeny of Envy, he regards whatever is amiable and good with malignity; the end that he proposes, therefore, is always the gratification of vice: but he inherits so much of his father's wisdom, that he frequently persues that end by the most effectual means.

All, therefore, whom Wisdom would disdain to counsel, apply to Cunning. But of the votaries of Cunning, even those who succeed are disappointed: they do, indeed, frequently obtain the immediate object of their wish; but they are still restless and unsatisfied; as the statesman, after he has gratified his ambition, still sighs in vain for felicity.

THE ADVENTURER.

NUMBER XXXII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *February* 24, 1753.

Mundæ—parvo ſub lare Pauperum
Cœnæ, ſine aulæis et oſtro,
Sollicitam explicuêre frontem. HOR.

OMAR, the hermit of the mountain Aubukabis, which riſes on the Eaſt of Mecca and overlooks the city, found one evening a man ſitting penſive and alone, within a few paces of his cell. OMAR regarded him with attention, and perceived that his looks were wild and haggard, and that his body was feeble and emaciated: the man alſo ſeemed to gaze ſtedfaſtly on OMAR; but ſuch was the abſtraction of his mind, that his eye did not immediately take cognizance of its object: in the moment of recollection he ſtarted as from a dream, he covered his face in confuſion, and bowed himſelf to the ground. "Son of affliction," ſaid OMAR, "who "art thou, and what is thy diſtreſs?" "My name," replied the ſtranger, "Is HASSAN, and I am a native of this city: the angel

" of adverſity has laid his hand upon me; and the wretch whom " thine eye compaſſionates, thou canſt not deliver." " To deliver " thee," ſaid OMAR, " belongs to Him only, from whom we ſhould " receive with humility both good and evil: yet hide not thy life " from me; for the burthen which I cannot remove, I may at " leaſt enable thee to ſuſtain." HASSAN fixed his eyes upon the ground, and remained ſome time ſilent; then fetching a deep ſigh, he looked up at the hermit, and thus complied with his requeſt.

IT is now ſix years, ſince our mighty lord the Caliph Almalic, whoſe memory be bleſſed, firſt came privately to worſhip in the temple of the holy city. The bleſſings which he petitioned of the Prophet, as the Prophet's vicegerent he was diligent to diſpenſe: in the intervals of his devotion, therefore, he went about the city, relieving diſtreſs and reſtraining oppreſſion: the widow ſmiled under his protection, and the weakneſs of age and infancy was ſuſtained by his bounty. I, who dreaded no evil but ſickneſs, and expected no good beyond the reward of my labour, was ſinging at my work, when Almalic entered my dwelling. He looked round with a ſmile of complacency; perceiving that though it was mean it was neat, and that though I was poor I appeared to be content. As his habit was that of a pilgrim, I haſted to receive him with ſuch hoſpitality as was in my power; and my chearfulneſs was rather increaſed than reſtrained by his preſence. After he had accepted ſome coffee, he aſked me many queſtions; and though by my anſwers I always endeavoured to excite him to mirth, yet I perceived that he grew thoughtful, and eyed me with a placid but fixed attention. I ſuſpected that he had ſome knowledge of me, and therefore inquired his country and his name. " HASSAN," ſaid he, " I have raiſed thy curioſity, and it ſhall be " ſatisfied: he, who now talks with thee, is Almalic, the ſove- " reign of the faithful, whoſe ſeat is the throne of Medina, and " whoſe commmiſſion is from above." Theſe words ſtruck me dumb with aſtoniſhment, though I had ſome doubt of their truth: but Almalic throwing back his garment, diſcovered the peculiarity of his veſt, and put the royal ſignet upon his finger. I then ſtarted up, and was about to proſtrate myſelf before him, but he prevented me: " HASSAN," ſaid he, " forbear; thou art greater " than I, and from thee I have at once derived humility and wiſ-

" dom."

" dom." I anſwered, " Mock not thy ſervant, who is but as a " worm before thee: life and death are in thy hand, and hap- " pineſs and miſery are the daughters of thy will." " HASSAN," he replied, " I can no otherwiſe give life or happineſs, than by " not taking them away: thou art thyſelf beyond the reach of my " bounty, and poſſeſſed of felicity which I can neither communi- " cate nor obtain. My influence over others, fills my boſom with " perpetual ſolicitude and anxiety; and yet my influence over " others extends only to their vices, whether I would reward or " puniſh. By the bow-ſtring, I can repreſs violence and fraud; " and by the delegation of power, I can transfer the inſatiable " wiſhes of avarice and ambition from one object to another; but " with reſpect to virtue, I am impotent: if I could reward it, I " would reward it in thee. Thou art content, and haſt therefore " neither avarice nor ambition: to exalt thee, would deſtroy the " ſimplicity of thy life, and diminiſh that happineſs which I have " no power, either to increaſe or to continue." He then roſe up, and commanding me not to diſcloſe his ſecret departed.

As ſoon as I recovered from the confuſion and aſtoniſhment in which the Caliph left me, I began to regret that my behaviour had intercepted his bounty; and accuſed that chearfulneſs of folly, which was the concomitant of poverty and labour. I now repined at the obſcurity of my ſtation, which my former inſenſibility had perpetuated: I neglected my labour, becauſe I deſpiſed the reward: I ſpent the day in idleneſs, forming romantic projects to recover the advantages which I had loſt: and at night, inſtead of loſing myſelf in that ſweet and refreſhing ſleep, from which I uſed to riſe with new health, chearfulneſs and vigour; I dreamt of ſplendid habits, and a numerous retinue, of gardens, palaces, eunuchs, and women; and waked, only to regret the illuſions that had vaniſhed. My health was at length impaired by the inquietude of my mind; I ſold all my moveables for ſubſiſtence; and reſerved only a mat- traſs, upon which I ſometimes lay from one night to another.

IN the firſt moon of the following year, the Caliph came again to Mecca, with the ſame ſecrecy, and for the ſame purpoſes. He was willing once more to ſee the man, whom he conſidered as de- riving felicity from himſelf. But he found me, not ſinging at my work,

work, ruddy with health, and vivid with chearfulneſs; but pale and dejected, ſitting on the ground, and chewing opium, which contributed to ſubſtitute the phantoms of imagination for the realities of greatneſs. He entered with a kind of joyful impatience in his countenance, which, the moment he beheld me, was changed to a mixture of wonder and pity. I had often wiſhed for another opportunity to addreſs the Caliph; yet I was confounded at his preſence, and throwing myſelf at his feet, I laid my hand upon my head, and was ſpeechleſs. "HASSAN," ſaid he, "what canſt thou have loſt, whoſe wealth was the labour "of thy own hand? and what can have made thee ſad, the "ſpring of whoſe joy was in thy own boſom? What evil "hath befallen thee? Speak, and if I can remove it, thou art "happy." I was now encouraged to look up, and I replied, "Let "my Lord forgive the preſumption of his ſervant, who rather "than utter a falſhood would be dumb for ever. I am become "wretched by the loſs of that which I never poſſeſſed: thou haſt "raiſed wiſhes, which indeed I am not worthy thou ſhouldſt ſatiſfy; but why ſhould it be thought, that he who was happy in "obſcurity and indigence, would not have been rendered more "happy by eminence and wealth?"

WHEN I had finiſhed this ſpeech, Almalic ſtood ſome moments in ſuſpenſe, and I continued proſtrate before him. "HASSAN," ſaid he, "I perceive, not with indignation but regret, that I "miſtook thy character, I now diſcover avarice and ambition in "thy heart, which lay torpid only becauſe their objects were too "remote to rouze them. I cannot, therefore, inveſt thee with "authority, becauſe I would not ſubject my people to oppreſſion; "and becauſe I would not be compelled to puniſh thee for crimes, "which I firſt enabled thee to commit. But as I have taken from "thee that which I cannot reſtore, I will at leaſt gratify the "wiſhes that I excited, leſt thy heart accuſe me of injuſtice, and "thou continue ſtill a ſtranger to thyſelf. Ariſe, therefore, and "follow me." I ſprung from the ground as it were with the wings of an eagle; I kiſſed the hem of his garment in an extaſy of gratitude and joy; and when I went out of my houſe, my heart leaped as if I had eſcaped from the den of a lion. I followed Almalic to the Caravanſara in which he lodged; and after he had

fulfilled

fulfilled his vows, he took me with him to Medina. He gave me an apartment in the Seraglio; I was attended by his own ſervants; my proviſions were ſent from his own table; and I received every week a ſum from his treaſury, which exceeded the moſt romantic of my expectations. But I ſoon diſcovered, that no dainty was ſo taſteful, as the food to which labour procured an appetite; no ſlumbers ſo ſweet, as thoſe which wearineſs invited; and no time ſo well enjoyed, as that in which diligence is expecting its reward. I remembered theſe enjoyments with regret; and while I was ſighing in the midſt of ſuperfluities, which though they encumbered life yet I could not give up, they were ſuddenly taken away.

ALMALIC, in the midſt of the glory of his kingdom, and in the full vigour of his life, expired ſuddenly in the bath: ſuch thou knoweſt was the deſtiny, which the ALMIGHTY had written upon his head.

HIS ſon Aububekir, who ſucceeded to the throne, was incenſed againſt me, by ſome who regarded me at once with contempt and envy: he ſuddenly withdrew my penſion, and commanded that I ſhould be expelled the palace: a command which my enemies executed with ſo much rigour, that within twelve hours I found myſelf in the ſtreets of Medina, indigent and friendleſs, expoſed to hunger and deriſion, with all the habits of luxury, and all the ſenſibility of pride. O! let not thy heart deſpiſe me, thou whom experience has not taught, that it is miſery to loſe that which it is not happineſs to poſſeſs. O! that for me, this leſſon had not been written on the tablets of Providence! I have travelled from Medina to Mecca; but I cannot fly from myſelf. How different are the ſtates in which I have been placed! the remembrance of both is bitter; for the pleaſures of neither can return. HASSAN having thus ended his ſtory, ſmote his hands together, and looking upward burſt into tears.

OMAR, having waited till this agony was paſt, went to him, and taking him by the hand, "My ſon," ſaid he, "more is yet "in thy power, than Almalic could give or Aububekir take away. "The leſſon of thy life the Prophet has in mercy appointed me "to explain.

"THOU

" THOU waſt once content with poverty and labour, only be-
" cauſe they were become habitual, and eaſe and affluence were
" placed beyond thy hope: for when eaſe and affluence approach-
" ed thee, thou waſt content with poverty and labour no more.
" That which then became the object, was alſo the bound of thy
" hope; and he, whoſe utmoſt hope is diſappointed, muſt in-
" evitably be wretched. If thy ſupreme deſire had been the de-
" lights of Paradiſe, and thou hadſt believed that by the tenor of
" thy life theſe delights had been ſecured, as more could not have
" been given thee, thou wouldſt not have regretted that leſs was
" not offered. The content which was once enjoyed, was but
" the lethargy of the ſoul; and the diſtreſs which is now ſuffered,
" will but quicken it to action. Depart, therefore, and be thank-
" ful for all things: put thy truſt in HIM, who alone can gra-
" tify the wiſh of reaſon, and ſatisfy thy ſoul with good: fix thy
" hope upon that portion, in compariſon of which the world is as
" the drop of the bucket, and the duſt of the balance. Return,
" my ſon, to thy labour; thy food ſhall be again taſteful, and thy
" reſt ſhall be ſweet: to thy content alſo will be added ſtability,
" when it depends not upon that which is poſſeſſed upon earth,
" but upon that which is expected in heaven."

HASSAN, upon whoſe mind the angel of inſtruction impreſſed the Counſel of OMAR, haſtened to proſtrate himſelf in the temple of the Prophet. Peace dawned upon his mind like the radiance of the morning: he returned to his labour with chearfulneſs; his devotion became fervent and habitual; and the latter days of HASSAN were happier than the firſt.

THE ADVENTURER.

NUMBER XXXIII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *February* 27, 1753.

———*Latet anguis in herba.* VIRG.

To the ADVENTURER.

SIR,

AS the view of public undertakings ſhould be the public good, no foible that is prejudicial to ſociety, can be too trifling to be animadverted upon. I ſhall, therefore, without any farther apology, lay before you one of the greateſt impediments to the pleaſure of converſation; an artful manner of conveying keen reproaches and harſh ſatires, under the diſguiſe of diſcourſing on general ſubjects, which ſeem quite foreign to any thing that may concern the company. Thus, inſtead of endeavouring to entertain each other with chearful good-humour, moſt converſations are carried on, as Hudibras ſays,

" With words, far bitterer than wormwood,
" That would in Job or Grizzel ſtir mood.

It is an old and a juſt obſervation, that no ſituation can well be leſs entertaining, than that of a third perſon to lovers: yet while decency is preſerved, which is generally the caſe before marriage, and by ſenſible and well-bred people afterwards; even in this ſituation, the mind that is ſtored with any images of its own, may amuſe itſelf; and the heart that is fraught with any good-nature, may find ſome ſatisfaction in conſidering the pleaſure which the fond lovers enjoy in the company of each other. But from the uneaſineſs of being a third perſon to QUARRELERS, there is no relief: your own thoughts are broke in upon by the jarring diſcord of your companions; and they will neither contribute to your entertainment, nor even ſuffer you to retain the tranquillity of your own boſom.

AMONGST the vulgar, where the men vent their paſſions by ſwearing, and the women by ſcolding or crying, (as rage by theſe means finds a vent) their quarrels are generally ſoon made up, nor does any anger remain after reconciliation. But in higher life, where ſuch efforts are reſtrained by good-breeding, and where people have learned to diſguiſe not to ſubdue their paſſions, an inveterate rancour often lies corroding in the breaſt, and generally produces all the effects of inexorable malice.

PEOPLE conſider not, that by family repartees and oblique reflections on each other, the very inmoſt ſecrets of their lives are diſcloſed to their common acquaintance; and that they oftentimes inconſiderately lay open to their worſt enemies, faults and imperfections in themſelves and their relations, which they would take pains to conceal from their deareſt friends.

To give you a full idea of what I mean, I ſend you a hiſtory of my life and adventures for one day; and I wiſh I could ſay it was the only one, in which I have been witneſs to ſuch diſagreeable ſcenes as are here repreſented.

IN the morning I breakfaſted with two young ladies. Miſs Harriet the elder ſiſter was about the age of nineteen, and Miſs Fanny the youngeſt not quite ſeventeen. Their parents are able amply to provide

vide for them; and have ſpared no coſt in maſters of every kind, in order to give them all faſhionable female accompliſhments. Ever ſince they have quitted the nurſery, they have been indulged in ſeeing their own company in Miſs Harriet's dreſſing room, which is finiſhed and adorned with great elegance of taſte and profuſion of expence. They are both poſſeſſed of no ſmall ſhare of beauty, with ſo much quickneſs of apprehenſion and ready wit, as might, if rightly applied, render them extremely entertaining. Not one real misfortune can they yet have met with, to ſour their tempers or ſuppreſs their vivacity: yet I could plainly ſee, that they were very far from being happy, and that their unhappineſs aroſe from their continual bickerings with each other. After breakfaſt, Miſs Fanny took up a volume of Shakeſpear's plays that lay in the window, and out of the Midſummer-Night's Dream, read the following part of a ſpeech, which Helena makes to her friend Hermia in the third act;

" Injurious Hermia, moſt ungrateful maid!
" Have you conſpired, have you with theſe contrived
" To bait me with this foul deriſion?
" Is all the counſel that we two have ſhared,
" The ſiſters vows, the hours that we have ſpent,
" When we have chid the haſty-footed time
" For parting us; O! and is all forgot!

Then laying down the book with the tears half ſtarting from her eyes, ſhe looked earneſtly at her ſiſter, and (in a tone more theatrical than I wiſh to hear off the ſtage) cryed out, " Oh! " wretched Helena, unhappy maid! I wonder not that in your " circumſtances you imagined that every word was intended as an " inſult; ſince no doubt you had often experienced ſuch inhuman " treatment." Miſs Harriet with ſome warmth, anſwered, " You " ſhould remember SISTER, that Helena was a fooliſh weak girl, " fond of a man that deſpiſed her; and it was kind of any body " to endeavour to cure her of ſuch a mean-ſpirited paſſion.

FANNY. 'Tis always cruel, SISTER, to inſult the wretched.

HARRIET. Thoſe that are miſerable by their own folly, Miss FANNY, will call every thing inſult and reproach, that tends not to ſooth and encourage them in a ſilly paſſion.

FAN-

FANNY. If love is a ſilly paſſion, MISS HARRIET, I know ſome mighty *wiſe* people that have felt its power.

HARRIET. I dont ſay love is a ſilly paſſion, where it is properly placed: but I know, MADAM, that a head ſtrong young girl will always be angry with every one that adviſes her for her own good.

FANNY. And I know alſo, MADAM,———

As ſoon as the affectionate name of *Siſter* was dropped, and the ceremony of *Miſs* ſupplied its place, I even then began to fear, leſt ceremony would alſo undergo the ſame fate, and that paſſion at laſt would introduce open rudeneſs: but the word *Madam* doubly retorted, no ſooner reached my ears, than, trembling for the event, I interrupted the dialogue by taking my leave; and I doubt not but any one from this ſketch may eaſily be able to paint in what manner theſe young ladies paſs moſt of their hours together.

FROM hence I went to viſit three couſins, who, although they had moderate independent fortunes, yet had for ſome years lived together as one family. They were women of an obſcure and low education, but commonly reputed good-natured. I took it for granted, therefore, that I ſhould meet with ſome harmony amongſt them: but by their converſation I ſoon found, that they continued under the ſame roof, for no other reaſon, but becauſe each fancied herſelf obliged to it ſhe knew not why, and could not tell how to extricate herſelf from imaginary chains.

WHATEVER converſation I began, with a deſign of amuſing them, was interrupted by their all talking at once upon the ſubject which ſeemed uppermoſt in their minds, and proving to a demonſtration, that one perſon could live by herſelf much cheaper than with a companion; and each ſeparately declared, that SHE could live for a meer trifle, was it not for expenſive connexions. Then running through every branch of houſe-keeping, each inveighed ſtrongly againſt ſome article, which either ſhe did not like, or from ill health could not enjoy, and which ſhe knew alſo to be agreeable to her companions. This diſcourſe was too vulgar as well as diſagreeable to be long endured; I therefore haſtened off as faſt as poſſible, and went (as engaged) to dinner, where the family conſiſt-

ſiſted of an old gentleman and lady, their two daughters, and two young gentlemen, who, I ſoon found, were the intended lovers of the young ladies. By intended lovers, I mean, they were young gentlemen, whoſe fortunes and characters were agreeable to the parents; and the deſign of this interview was for the young people to ſee, whether they were agreeable to each other. I now expected the higheſt ſcene of chearfulneſs and good-humour; for on ſuch occaſions both gentlemen and ladies generally dreſs themſelves in their beſt looks and their beſt humour, as certainly as in their beſt and moſt becoming cloaths. The two gentlemen I ſoon perceived had made a ſeparate choice; but unfortunately, the two ladies were both bent on the conqueſt of the ſame man; to compaſs which, their features and perſons, through affectation, were thrown into a thouſand diſtortions. From an envious fear of each other's ſucceſs, lowering ſuſpicion ſat upon their brows; and their eyes, which were naturally piercing, darted forth ſuch malignant glances at each other, that they loſt all their beauty, and, from being turned ſo many ways at once, looked as if they ſquinted. Their whole diſcourſe conſiſted of ſharp reflections againſt coquetry; each inſinuating, in pretty intelligible terms, that the other was a finiſhed coquet: and indeed they ſpared not, in an indirect manner, to accuſe each other of every ill quality in human nature. How this recommended them to their lovers I know not; but it made their company, partly through compaſſion, and partly through indignation, ſo unpleaſant to me, that as ſoon as I could, conſiſtent with civility, I took my leave, and cloſed this *agreeable* day with a married couple, the motive of whoſe coming together was ſaid to be love, for no other could well be aſſigned for it. They had been married ſome years, but had no children; which I ſoon found was no ſmall grief to the huſband, by his talking in raptures of every prattling child he had met with abroad, to which the wife always anſwered, that ſhe was ſick of hearing of nothing but the monkey tricks of a parcel of ſenſeleſs brats. As they were both people of tolerable underſtanding, and were ſaid to be very fond of reading, I endeavoured to turn the diſcourſe into another channel, which was pretty eaſily done, and they with great readineſs entered into a converſation on plays and books of amuſement. But here again not a ſingle character could be mentioned, without cauſing a warm diſpute between the huſband and wife: ſhe moſt

out-

outrageouſly inveighed againſt every example of a kind and obliging wife, whoſe behaviour, ſhe ſaid, was the effect of a paltry meanneſs of ſpirit; while he burſt out in raptures on the happineſs of every libertine who was not bound by the uneaſy fetters of matrimony. Both had ſome poetical paſſage ready to repeat in ſupport of their deciſions; and their eyes were alternately caſt towards me, as claiming my approbation.

Could I poſſibly want to be farther informed of their private hiſtory? Or can I claim to myſelf any peculiar penetration, for ſaying that Mr. B—— is grown ſick of his wife, and is a man of pleaſure and intrigue; and that ſhe leads him a weary life from ſuſpicion of his amours, being reſolved not to incur that cenſure of mean-ſpiritedneſs, which ſhe caſt on every character that exemplified any degree of patience and acquieſcence towards a huſband? Nay, without the leaſt ſpark of divination, I will venture to foretel, that Mr. B——, driven from his own houſe by the petulance and clamours of his wife, will ſpend moſt of his time with ſome favourite courtezan, whoſe intereſt it is to engage him by chearfulneſs and good-humour: and that Mrs. B——, piqued at the neglect of her charms, may poſſibly revenge the inconſtancy of her huſband, by ſacrificing her own virtue and honour.

If, Sir, you can prevail with people not to expoſe themſelves in this manner, and can perſuade them, that Good-humour would be a more agreeable entertainment to their gueſts, than the moſt coſtly proviſions they can beſtow upon them, you will certainly do an eſſential piece of ſervice to ſociety; and you may command all the aſſiſtance in the power of

***

Your moſt obedient, &c.

MYRTILLA.

THE ADVENTURER.

NUMBER XXXIV.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *March* 3, 1753.

Has toties optata exegit gloria pœnas. JUV.

To the ADVENTURER.

SIR, Fleet-priſon, Feb. 24.

TO a benevolent diſpoſition, every ſtate of life will afford ſome opportunities of contributing to the welfare of mankind. Opulence and ſplendor are enabled to diſpel the cloud of adverſity, to dry up the tears of the widow and the orphan, and to enlarge the felicity of all around them: their example will animate the perſuit of virtue, and deter the progreſs of vice. And even poverty and indigence, tho' without power to cheriſh the afflicted, and confer happineſs, may at leaſt prevent miſery, and keep ſuch as are not blinded by their paſſions from irremediable calamity.

PLEASED, therefore, with the thought of witholding others from that folly that has imbittered my own days, I have preſumed to addreſs the ADVENTURER from the dreary manſions of wretchedneſs and deſpair, of which the gates are ſo wonderfully conſtructed, as to fly open for the reception of ſtrangers, though they are impervious as a rock of adamant to ſuch as are within them:

———*Facilis deſcenſus Averni;*
Noctes atque dies patet atri janua Ditis:
Sed revocare gradum, ſuperaſque evadere ad auras,
Hoc opus hic labor eſt.

SUFFER me to acquaint you, Sir, that I have glittered at the ball, and ſparkled in the circle; that I have had the happineſs to be the unknown favourite of an unknown lady at the maſquerade, have been the delight of tables of the firſt faſhion, and the envy of my brother beaux; and to deſcend a little lower, it is, I believe, ſtill remembered, that Meſſrs. Velours and d'Eſpagne ſtand indebted for a great part of their preſent influence at Guildhall, to the elegance of my ſhape, and the graceful freedom of my carriage:

———*Sed quæ præclara et proſpera tanti,*
Ut rebus lætis par ſit menſura malorum!

As I entered into the world very young, with an elegant perſon, and a large eſtate, it was not long before I diſentangled myſelf from the ſhackles of religion; for I was determined to the perſuit of pleaſure, which according to my notions conſiſted in the unreſtrained and unlimited gratification of every paſſion and every appetite: and as this could not be obtained under the frowns of a perpetual dictator, I conſidered religion as my enemy, and proceeding to treat her with contempt and deriſion, was not a little delighted that the

the unfaſhionableneſs of her appearance, and the unanimated uniformity of her motions, afforded frequent opportunities for the ſallies of my imagination.

Conceiving now that I was ſufficiently qualified to laugh away ſcruples, I imparted my remarks to thoſe among my female favourites, whoſe virtue I intended to attack; for I was well aſſured, that pride would be able to make but a weak defence, when religion was ſubverted; nor was my ſucceſs below my expectation: the love of pleaſure is too ſtrongly implanted in the female breaſt, to let any doubt remain long of the validity of arguments deſigned to weaken reſtraint; all are eaſily led to believe, that whatever thwarts their inclination muſt be wrong: little more, therefore, was required, than by the addition of ſome circumſtances, and the exaggeration of others, to make merriment ſupply the place of conviction; nor was I ſo ſenſeleſs as to offer arguments to ſuch as could not attend to them, and with whom a repartee or catch is the ſtrongeſt demonſtration. This being effected, there remained only *the dread of the world*: but Roxana ſoared too high, to think the opinion of others worthy her notice; Lætitia ſeemed to think of it only to declare, that if all her hairs were worlds, ſhe ſhould reckon them *well loſt for love*; and Paſtorella fondly conceived, that ſhe could dwell for ever by the ſide of a bubbling fountain, content with her ſwain and fleecy care; without conſidering, that ſtilneſs and ſolitude can afford ſatisfaction only to innocence.

It is not the deſire of poſſeſſion, but the glory of conqueſt, that fires the ſoldier's breaſt; as indeed the town is ſeldom worth much, when it has ſuffered the devaſtations of a ſiege: ſo that though I did not openly declare the effects of my own proweſs, which is forbidden by the laws of honour, it cannot be ſuppoſed that I was very ſolicitous to bury my reputation, or to hinder accidental

cidental diſcoveries. To have gained one victory, is an inducement to hazard a ſecond engagement: and though the ſucceſs of the general, ſhould be a reaſon for increaſing the ſtrength of the fortification; it becomes, with many, a pretence for an immediate ſurrender, under the notion that no power is able to withſtand ſo formidable an adverſary; while others brave the danger, and think it mean to ſurrender, and daſtardly to fly: Meliſſa, indeed, knew better; and though ſhe could not boaſt the apathy, ſteadineſs, and inflexibility of a Cato, wanted not the more prudent virtue of Scipio, and gained the victory by declining the conteſt.

You muſt not, however, imagine, that I was during this ſtate of abandoned libertiniſm, ſo fully convinced of the fitneſs of my own conduct, as to be free from uneaſineſs: I knew very well, that I might juſtly be deemed the peſt of ſociety, and that ſuch proceedings muſt terminate in the deſtruction of my health and fortune: but to admit thoughts of this kind, was to live upon the rack; I fled, therefore, to the regions of mirth and jollity, as they are called, and endeavoured with burgundy, and a continual rotation of company, to free myſelf from the pangs of reflection. From theſe orgies we frequently ſallied forth in queſt of adventure, to the no ſmall terror and conſternation of all the ſober ſtragglers that came in our way: and though we never injured, like our illuſtrious progenitors the Mohocks, either life or limbs; yet have we in the midſt of Covent-Garden buried a taylor, who had been troubleſome to ſome of our fineſt gentlemen, beneath a heap of cabbage leaves and ſtalks, with this conceit,

Satia te caule quem ſemper cupiſti.

THERE can be no reaſon for mentioning the common exploits of breaking windows and bruiſing the watch, unleſs it be to tell you of the device of producing before the juſtice broken lanthorns, which

which have been paid for a hundred times; or their appearance with patches on their heads, under pretence of being cut by the ſword that was never drawn: nor need I ſay any thing of the more formidable attack of ſturdy chairmen, armed with poles; by a ſlight ſtroke of which, the pride of Ned Revel's face was at once laid flat, and that effected in an inſtant which its moſt mortal foe had for years eſſayed in vain. I ſhall paſs over the accidents that attend attempts to ſcale windows, and endeavours to diſlodge ſigns from their hooks: there are many *hair-breadth 'ſcapes*, beſides thoſe in the *imminent deadly breach*; but the rake's life, though it be equally hazardous with that of the ſoldier, is neither accompanied with preſent honour nor with pleaſing retroſpect: ſuch is, and ſuch ought to be the difference, between the enemy and the preſerver of his country.

Amidst ſuch giddy and thoughtleſs extravagance, it will not ſeem ſtrange, that I was often the dupe of coarſe flattery. When Monſ. L'Allonge aſſured me, that I thruſt quart over arm better than any man in England, what could I leſs than preſent him with a ſword that coſt me thirty pieces? I was bound for a hundred pounds for Tom Trippit, becauſe he had declared that he would dance a minuet with any man in the three kingdoms except myſelf. But I often parted with money againſt my inclination, either becauſe I wanted the reſolution to refuſe, or dreaded the appellation of a niggardly fellow; and I may be truly ſaid to have ſquandered my eſtate, without honour, without friends, and without pleaſure. The laſt may, perhaps, appear ſtrange to men unacquainted with the maſquerade of life: I deceived others, and I endeavoured to deceive myſelf; and have worn the face of pleaſantry and gaiety, while my heart ſuffered the keeneſt torture.

At

At the inſtigation of my friends, I grew in time ambitious of a ſeat in parliament; and accordingly ſet out for the town of Wallop in the weſt, where my arrival was welcomed by a thouſand throats, and I was in three days ſure of a majority: but after drinking out one hundred and fifty hogſheads of wine, and bribing two thirds of the corporation twice over, I had the mortification to find, that the borough had been before ſold to Mr. Courtly.

In a life of this kind, my fortune, though conſiderable, was preſently diſſipated: and as the attraction grows more ſtrong the nearer any body approaches the earth, when once a man begins to ſink into poverty, he falls with velocity always increaſing; every ſupply is purchaſed at a higher and higher price, and every office of kindneſs obtained with greater and greater difficulty. Having now informed you of my riſe and elevation, I ſhall, if you encourage the continuance of my correſpondence, ſhew you by what ſteps I deſcended from a firſt floor in Pall-mall to my preſent habitation.

I am, Sir,

T Your humble ſervant,

MISAGYRUS.

THE ADVENTURER.

NUMBER XXXV.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *March* 6, 1753.

——*Celebrare domeſtica facta.* VIRG.

To the ADVENTURER.

SIR,



ONE of the improvements of life in which the preſent age has excelled all that have gone before it, is the quick circulation of intelligence, the faithful and eaſy communication of events paſt and future, by the multitude of news-papers which have been contrived to amuſe or inform us. But as theſe performances, whether daily or weekly, are commonly the productions of induſtrious indigence, unacquainted with the higher claſſes of mankind, my contemporaries have left to me the province of relating what immediately paſſes in the faſhionable

world. I ſhall, therefore, give up to my brother journaliſts the dreams of politicians, the diſputes of empires, and the fluctuations of commerce; and apply myſelf intirely to that more important buſineſs which claims every one's attention that has the happineſs of living within the circle of politeneſs. I have accordingly formed the plan of a new paper calculated ſolely for high life, in which will be contained a periodical account of the riſe, progreſs, and declenſion of faſhions; and a faithful recital of every remarkable occurrence among perſons of figure and diſtinction. The uſefulneſs and entertainment of ſuch a paper, are too evident to need any obſervation; and to give you a comprehenſive view of my deſign, and make it univerſally known, I have ſent you the following ſpecimen.

The BEAU-MONDE:

Or, The GENTLEMAN and LADY's POLITE INTELLIGENCER.

Yeſterday arrived a Mail from BATH.

WE hear that a certain great Lady, having complained to a certain great Lord, that the world was ſo *ill-natured* as to ſay her *retreat into the country* was in order to lie-in, and that ſhe had even been delivered of TWINS; *Madam*, ſaid my Lord, *I make it a rule never to believe above* half *of what the world ſays.*

ADVICES from Hyde Park bring account of a bloody battle fought the 3d. inſtant, N. S. between captain Dreadnought and lieutenant Fury, in which both were *honourably* run thro' the body.

LETTERS from New-Market aſſure us, that the horſe are actually in motion, and exerciſe every day; whence it is conjectured that they will take the field, and enter upon action ſometime in April. A liſt of the forces is already drawn up by the firſt Aid-de-camp, the honourable Reginald Heber, Eſq;

AN expreſs arrived yeſterday from France, when the privy council met in Taviſtock-ſtreet for the diſpatch of faſhions. The

Britiſh

Britiſh manufacturers had leave to withdraw their petitions, and the fan-makers addreſs was ordered to lie upon the table.

ORDERS were iſſued from Lady Chamberlain's Office for all Peereſſes, &c. not to wear any caps in full dreſs, and to make uſe of grey powder. The men to wear wire-wigs, or their own hair frizzled up to the top, without hats. The muffs to expire the firſt of May next.

ON Tueſday laſt a pair of white-heel'd ſhoes made its appearance in the Park, and the next day was accompanied by a pair of ſilver-clock'd ſtockings.

ACCORDING to the lateſt obſervations the hoops are found to have increaſed $\frac{2}{10}$ of an inch in diameter, and the hats to have decreaſed $\frac{1}{5}$ in the brim.

AT the laſt Maſquerade it was computed that there was near eighteen hundred people, men, women, and children. The moſt remarkable were three naked ladies repreſenting the Graces, two dancing bears, and a bombazeen devil. Lady Bubble-Bet loſt ſeven hundred guineas, and my Lord Stake is ſaid to have won fifteen hundred. The company departed in good order at break of day.

BOTH play-houſes perform, as uſual, every night to crowded audiences. Lady Frolick, chuſing to mob it in the gallery the firſt night of the new play, loſt her pink ſhade, half her petenlair, and one ſhoe in getting in. Mrs. Vale and Lady Stickfort may be heard and ſeen every night at one or the other houſe.

A Petition ſigned by ſeventy-two routs, thirty-five drums, fifteen drum-majors, and eleven hurricanes, is prepared againſt the bill for laying an additional ſixpence on the Ace of Spades. And we hear, that in conſequence of the New Stile a bill is to be brought in for altering the diurnal calculation of time. It is propoſed, that the morning be put back twelve hours, and is not to commence till twelve at noon; noon and night to be annihilated and the evening

not

not to end till day-break. This is agreeable to the practice of all the fashionable world; and the company of Stationers will have orders to prepare a new almanack upon the occasion, in order to bind up with future court-kalendars.

By private letters from Bath we are informed, that a vast concourse of people are coming in daily, but they have little or no *Company*. Miss Susan Sly, who lately went thither for the recovery of her health, is safely brought to bed of a son and *no* heir, to the great grief of that noble family.

We hear that a treaty of marriage is on foot, and will speedily be consummated between Patrick Mac Lackland Esq; and Miss Polly Pert, a lady of great merit and beauty —— in her pocket.

Last Monday died at her ladyship's house in Grosvenor-Square, Miss Cloe, only Lap-dog of the Countess of Fiddle-Faddle.

On Sunday last a terrible fire broke out at Lady Brag's, occasioned by the following accident: Mrs. Overall the housekeeper, having lost three rubbers at whist running, without holding a swabber, (notwithstanding she had changed chairs, furzed the cards, and ordered Jemmy the foot-boy to sit cross-legged for good luck,) grew out of all patience; and taking up the devil's books, as she called them, flung them into the fire, and the flames spread to the steward's room: but by the timely assistance of Mrs. Cook, Mrs. Chambermaid, and Mrs. Lady's own Woman, they were prevented from doing any considerable damage.

A Bill of Marriages, Burials, Diseases and Casualties, for the last Week.

Married	(in Church)	2
	(at May Fair)	11
	(at the Fleet)	27
Buried	(in the Country)	142

Dis-

Diseases.	
Abortion — — —	2
Aged — — — —	0
Broken heart (by huſbands)	34
Child-bed (in private) —	5
Conſumption (of the pocket)	73
Colds (caught at places of diverſion) — — —	500
Exceſſive gaming — —	92
Bad Livers — — —	1000
Mortification — — —	8
Overflowing of the gall	52
Raſh — — — —	7
Small pox (loſs of beauty by it)	23
Spleen — — — —	13
Surfeit — — — —	18
Still-born — — —	3
Stifled (after birth) —	19
Tympanies (alias drums)	7
Vapours — — —	18

Casualties.	
Teeth (loſs of) — —	34
Stabbed (in the reputation)	12
Horn-mad — — —	95
Bit by a mad lap-dog —	1
Turned off a ladder — —	2
Killed (in duels) — —	7
Found dead (drunk) —	31
Kicked and pulled by the ears	1

High Mall at St. James's Park 25 minutes after two.

Faro-Bank Stock 360 l. 1 half. Hazard ditto 270 l. 3 8ths. Ditto Tallies 50 l. to 400 l. 1 4th. Sinking Fund, no price. Brag circulation, uncertain. Opera Subſcription, no price. Aſſembly ditto, 52 l. 10 s. Concert ditto, 1ſt Sub. no price. Ditto 2d Sub. ditto. Ditto New 1ſt Sub. 2 l. 12 s. 6 d, to 3 l. 3 s. Ditto 2d Sub. 10 s. 6 d. to 4 l. 4 s. Iriſh Lottery, Books ſhut. Benefit Tickets, 2 s, to 3 s, to 5 s, to 50 l. Debts of Honour transferable at White's, no price.

Thus, Sir, I have explained the method that I intend to follow, and imparted ſome of the materials of which my paper will conſiſt: and as I doubt not of its univerſal circulation among perſons of quality, I ſhall, in imitation of other papers, give admittance to all thoſe advertiſements which are more immediately connected with my ſcheme; ſuch as of plays and pantomimes, maſquerades, ridottos, aſſemblies, oratorios, concerts, the animal comedians, Vaux-hall, Ranelagh, Ruckholt-houſe, Kendal-houſe, &c. &c. &c. Auctions of china, knicknacks, and cockle-ſhells; Pinchbeck's repoſitory; parrots, puppies, and monkeys, loſt, ſtolen, or ſtray'd. —Alſo for wives, huſbands, and miſtreſſes; maſquerade habits

and

and maſks — tooth-powders, lip-ſalves, and beautifying lotions, —Mrs. Giles's fine compound at a guinea an ounce — the ladies court ſticking plaiſter — and the new-invented powder for ſhaving. Then among the articles of books, Dukes's Art of Dancing, for the inſtruction of Grown Gentlemen — The Lady's Memorandum Book — Hiſtorical Liſt of Horſe Races — Calculation for laying the Odds at any Game — Hoyle on the Sciences — New Novels, and other faſhionable Books of Entertainment.

A I am, SIR,

Your very humble Servant,

J. TATTLE.

THE ADVENTURER.

NUMBER XXXVI.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *March* 10, 1753.

——— *Aſpera*
Nigris æquora ventis
Emirabitur inſolens,
Qui nunc te fruitur credulus aureâ,
Qui ſemper vacuam, ſemper amabilem
Sperat, neſcius auræ
Fallacis! HOR.

THE Ladies, to whom I lately addreſſed ſome thoughts upon the choice of a huſband, I ſhall to-day conſider as married: and as I am very far from thinking, that they may now ſit down in negligent ſecurity, and remit at once their aſſiduity and circumſpection, I ſhall warn them of ſome opinions of which this conduct is the conſequence, detect ſome errors by which the general intention of good-nature may be diſappoint-

ed, and endeavour to put them upon their guard againſt ſome propenſities by which it may be overborne.

It is now neceſſary to remind them, that the paſſion which is ſuppoſed to animate the lover; the paſſion which is repreſented by flames and darts, which ſwells the boſom with perpetual rapture, and neither changes its object nor loſes its ardour; exiſts only in poetry and romance. The real paſſion which wit and folly have thus concurred to diſguiſe, is ſubject to diſguſt and ſatiety, is excited by novelty, and frequently extinguiſhed by poſſeſſion.

It is alſo equally true, that a refined and abſtracted friendſhip between perſons of different ſexes, a union of ſouls to which the corporal paſſion is merely accidental, is only to be found in the writings of thoſe enthuſiaſts, who have addreſſed the world from a cave or a college, and perhaps denied the force of deſires which they could not ſubdue; or in the profeſſions of inſidious hypocrites, who have endeavoured thus to gain a confidence which they intended only to abuſe. But there is an eſteem which is meliorated by love, and a love that is elevated by eſteem; a kind of mixt affection peculiar to mankind, as beings compounded of inſtinct and reaſon; or, in other words, of body and mind. This is that ſpecies of affection, upon which the ſupreme or peculiar happineſs of marriage depends, and which can ſcarce be preſerved without a conſtant attention and perpetual efforts.

As love without eſteem, is volatile and capricious; eſteem without love, is languid and cold. I am afraid that many men, whoſe wives have poſſeſſed their eſteem, have yet laviſhed their fortune and their fondneſs upon a miſtreſs; and that the love of others, however

however ardent, has been quickly alienated, becauſe it was not dignified and ſupported by eſteem.

THOUGH good-nature does indeed participate the pains and the pleaſures of others, and may therefore be conſidered as a conſtant and forcible motive to communicate happineſs and alleviate miſery; yet it is at beſt but the imperfect excellence of imperfect beings, whoſe immediate gratifications are often ſelfiſh, and ſuch as folly or vice render incompatible with the true happineſs of the individual, and of each other.

As there is not perhaps upon earth any couple, whoſe natural diſpoſitions and reliſh of life are ſo perfectly ſimilar, as that their wills conſtantly coincide; ſo it muſt ſometimes happen, that the immediate pleaſure of indulging oppoſite inclinations, will be greater than a participation of that pleaſure, which would ariſe to the other, if this indulgence ſhould be forborne: but as to forbear this indulgence can never fail to conciliate eſteem, it ſhould always be conſidered as a means of happineſs, and rather as an advantage than a loſs; eſpecially if it be true, that the indulgence itſelf, in theſe circumſtances, never gives the pleaſure that it promiſes.

LADY *Charlotte Sprightly*, the wife of a young Baronet, was dreſſing for an aſſembly a few nights ago, when Sir *Harry* came in. "My dear *Charlotte*," ſays he, "I am ſorry that you are "going out to night; for my couſin George is juſt arrived from "the Eaſt Indies: I have invited him to ſup; and as he has never "ſeen you, I promiſed him your company." "Nay, dear Sir "*Harry*," replied the lady, "do not aſk me to ſtay at home to "night: you know I am fond of dancing; and now my fancy "is ſet upon going, I am ſure you will not diſappoint me." Sir *Harry*,

Harry, who was truely good-natured, would not urge her to ſtay; for to ſtay with apparent reluctance, would not have gratified his wiſh. She perceived that he was ſecretly diſpleaſed; however, away ſhe went. But as ſhe had not leſs good-nature than Sir *Harry*, ſhe ſuffered ſo much pain by reflecting on the pain ſhe had given him, that ſhe often wiſhed herſelf at home. Thus ſhe offended the delicacy of his affection, by preferring a dance to the quiet of his mind; and forfeited part of the eſteem, which was due to that very good-nature by which ſhe loſt the enjoyment of the night.

In this inſtance, the pain inflicted upon the huſband, was accidental to the private gratification propoſed by the wife. But there is a paſſion very different both from malice and rage, to the gratification of which, the pain of another is ſometimes eſſentially neceſſary. This paſſion, which though its effects are often directly oppoſite to good-nature, is yet perhaps predominant in every breaſt and indulged at whatever riſque, is Vanity.

To a gratification of vanity, at the expence of reciprocal eſteem, the wife is certainly under much ſtronger temptation than the huſband: and I warn the ladies againſt it, not only with more zeal, but with greater hope of ſucceſs; becauſe thoſe only who have ſuperior natural abilities, or have received uncommon advantages from education, have it in their power.

Successfully to rally a wife, confers no honour upon a huſband; the attempt is regarded rather as an inſult than a conteſt; it is exulting in a maſculine ſtrength to which ſhe makes no pretenſions, and brandiſhing weapons which ſhe is not ſuppoſed to have ſkill to weild.

For

For the ſame reaſons, to confute or to ridicule a huſband with an apparent ſuperiority of knowledge or of wit, affords all the parade of triumph to a wife; it is to be ſtrong where weakneſs is no reproach, and to conquer when it would not have been diſhonourable to fly. But theſe circumſtances, which increaſe the force of the temptation, will be found to afford proportionate motives to reſiſt it; whatever adds to the glory of the victor, adds equally to the diſhonour of the vanquiſhed; and that which can exalt a wife only by degrading a huſband, will appear upon the whole not to be worth the acquiſition, even though it could be made without changing fondneſs to reſentment, or provoking jealouſy by an implication of contempt. If the ladies do not perceive the force of this argument, I earneſtly requeſt that they would for once truſt implicitly to my judgment; a requeſt which, however extraordinary, is not unreaſonable; becauſe in this inſtance the very vanity which hides truth from them, muſt neceſſarily diſcover it to me.

But if good-nature is ſufficiently vigorous to ſecure the eſteem of reaſon, it may yet be too negligent to gratify the delicacy of love: it muſt, therefore, not only be ſteady, but watchful and aſſiduous; beauty muſt ſuffer no diminution by inelegance, but every charm muſt contribute to keep the heart which it contributed to win; whatever would have been concealed as a defect from the lover, muſt with yet greater diligence be concealed from the huſband. The moſt intimate and tender familiarity, cannot ſurely be ſuppoſed to exclude decorum; and there is a delicacy in every mind which is diſguſted at the breach of it, though every mind is not ſufficiently attentive to avoid giving an offence which it has often received.

I shall conclude this paper, as I did my laſt on the ſame ſubject, with a general remark. As they who poſſeſs leſs than they expected

expected cannot be happy; to expatiate in chimerical proſpects of felicity is to inſure the anguiſh of diſappointment, and to loſe the power of enjoyment whatever may be poſſeſſed. Let not youth, therefore, imagine, that with all the advantages of nature and education, marriage will be a conſtant reciprocation of delight, over which externals will have little influence, and which time will rather change than deſtroy. There is no perpetual ſource of delight but HOPE: ſo imperfect is the utmoſt temporal happineſs, that to poſſeſs it all, is to loſe it. We enjoy that which is before us; but when nothing more is poſſible, all that is attained is inſipid. Such is the condition of this life: but let us not, therefore, think it of no value; for to be placed in this life, is to be a candidate for a better.

THE ADVENTURER.

NUMBER XXXVII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *March* 13, 1753.

Calumniari ſi quis autem voluerit,
Quod arbores loquantur, non tantum ferae;
Fictis jocari nos meminerit fabulis. PHÆD.

THOUGH it be generally allowed, that to communicate happineſs is the characteriſtic of virtue; yet this happineſs is ſeldom conſidered as extending beyond our own ſpecies; and no man is thought to become vicious, by ſacrificing the life of an animal to the pleaſure of hitting a mark. It is, however, certain, that by this act more happineſs is deſtroyed than produced; except it be ſuppoſed, that happineſs ſhould be eſtimated, not in proportion to its degree only, but to the rank of the being by whom it is enjoyed: but this is a ſuppoſition, which perhaps cannot eaſily be

ſupported. *Reaſon*, from which alone man derives his ſuperiority, ſhould, in the preſent queſtion, be conſidered only as *Senſibility*: a blow produces more pain to a man, than to a brute; becauſe to a man, it is aggravated by a ſenſe of indignity, and is felt as often as it is remembered; in the brute it produces only corporal pain, which in a ſhort time ceaſes for ever. But it may be juſtly aſſerted, that the ſame degree of pain in both ſubjects, is in the ſame degree an evil; and that it cannot be wantonly inflicted, without equal violation of right. Neither does it follow from the contrary poſitions, that man ſhould abſtain from animal food; for by him that kills merely to eat, life is ſacrificed only to life; and if man had lived upon fruits and herbs, the greater part of thoſe animals which die to furniſh his table, would never have lived; inſtead of increaſing the breed as a pledge of plenty, he would have been compelled to deſtroy them to prevent a famine.

THERE is great difference between killing for food, and for ſport. To take pleaſure in that by which pain is inflicted, if it is not vicious, is dangerous; and every practice which, if not criminal in itſelf, yet wears out the ſympathizing ſenſibility of a tender mind, muſt render human nature proportionably leſs fit for ſociety. In my perſuit of this train of thought, I conſidered the inequality with which happineſs appears to be diſtributed among the brute creation, as different animals are in a different degree expoſed to the capricious cruelty of mankind; and in the fervor of my imagination, I began to think it poſſible, that they might participate in a future retribution; eſpecially, as mere matter and motion approach no nearer to ſenſibility, than to thought: and he, who will not venture to deny that brutes have ſenſibility, ſhould not haſtily pronounce, that they have only a material exiſtence. While my mind was thus buſied, the evening ſtole imperceptibly away; and at length morning ſucceeded to midnight: my attention was remitted by degrees, and I fell aſleep in my chair.

THOUGH the labours of memory and judgment were now at an end, yet fancy was ſtill buſy: by this roving wanton I was conducted through a dark avenue, which, after many windings, terminated in a place which ſhe told me was the elyſium of birds

and

and beaſts. Here I beheld a great variety of animals, whom I perceived to be endowed with reaſon and ſpeech: this prodigy, however, did not raiſe aſtoniſhment, but curioſity. I was impatient to learn, what were the topics of diſcourſe in ſuch an aſſembly; and hoped to gain a valuable addition to my remarks upon human life. For this purpoſe I approached a horſe and an aſs, who ſeemed to be engaged in ſerious converſation; but I approached with great caution and humility: for I now conſidered them as in a ſtate ſuperior to mortality; and I feared to incur the contempt and indignation, which naturally riſe at the ſight of a tyrant who is diveſted of his power. My caution was, however, unneceſſary, for they ſeemed wholly to diſregard me; and by degrees I came near enough to overhear them.

"If I had periſhed," ſaid the Aſs, "when I was diſmiſſed "from the earth, I think I ſhould have been a loſer by my exiſt-"ence; for during my whole life, there was ſcarce an interval of "one hour, in which I did not ſuffer the accumulated miſery of "blows, hunger and fatigue. When I was a colt, I was ſtolen "by a Gypſie, who placed two children upon my back in a pair of "panniers, before I had perfectly acquired the habit of carrying "my own weight with ſteadineſs and dexterity. By hard fare "and ill treatment, I quickly became blind; and when the fa-"mily, to which I belonged, went into their winter quarters in "Norwood, I was ſtaked as a bet againſt a couple of geeſe, which "had been found by a fellow who came by, driving before him "two of my brethren, whom he had overloaded with bags of "ſand: a halfpenny was thrown up; and to the inexpreſſible in-"creaſe of my calamity, the dealer in ſand was the winner.

"When I came to town, I was harneſſed with my two wretch-"ed aſſociates to a cart, in which my new maſter had piled up "his commodity till it would hold no more. The load was ſo "diſproportionate to our ſtrength, that it was with the utmoſt "difficulty and labour dragged very ſlowly over the rugged pave-"ment of the ſtreets, in which every ſtone was an almoſt inſuper-"able obſtacle to our progreſs. One morning very early, as we "were toiling up Snow-hill with repeated efforts of ſtrength, "that was ſtimulated, even to agony, by the inceſſant ſtrokes of

"a

" a whip, which had already laid our loins bare even to the bone; " it happened, that being placed in the ſhafts, and the weight " preſſing hard upon me, I fell down. Our driver regarded my " misfortune, not with pity but rage; and the moment he turned " about, he threw a ſtick with ſuch violence at my head, that it " forced out my eye, and paſſing through the ſocket into the " brain, I was inſtantly diſmiſſed from that miſery, the compari- " ſon of which with my preſent ſtate conſtitutes great part of its " felicity. But you, ſurely, if I may judge by your ſtature, and " the elegance of your make, was among the favorites of man- " kind: you was placed in a higher and a happier ſtation; you was " not the ſlave of indigence, but the pride of greatneſs: your la- " bour was ſport, and your reward was triumph, eaſe, plenty " and attendance."

" It is true," replied the Steed, " I was a favorite: but what " avails it to be the favorite of caprice, avarice and barbarity? My " tyrant was a wretch, who had gained a conſiderable fortune by " play, particularly by racing. I had won him many large ſums; " but being at length excepted out of every match, as having no " equal, he regarded even my excellence with malignity, when it " was no longer ſubſervient to his intereſt. Yet I ſtill lived in eaſe " and plenty; and as he was able to ſell even my pleaſures, tho' " my labour was become uſeleſs, I had a ſeraglio in which there " was a perpetual ſucceſſion of new beauties. At laſt, however, " another competitor appeared: I enjoyed a new triumph by anti- " cipation; I ruſhed into the field, panting for the conteſt; and " the firſt heat I put my maſter in poſſeſſion of the ſtakes, which " amounted to one thouſand pounds. The proprietor of the mare " that I had diſtanced, notwithſtanding this diſgrace, declared " with great zeal, that ſhe ſhould run the next day againſt any " *gelding* in the world, for double the ſum: my maſter immedi- " ately accepted the challenge; and told him, that he would the " next day produce a gelding that ſhould beat her: but what was " my aſtoniſhment and indignation, when I diſcovered that he " moſt cruelly and fraudulently intended to qualify me for this " match upon the ſpot; and to ſacrifice my life at the very mo- " ment, in which every nerve ſhould be ſtrained in his ſervice.

" As

" As I knew it would be in vain to reſiſt, I ſuffered myſelf to " be bound: the operation was performed, and I was inſtantly " mounted and ſpurred on to the goal. Injured as I was, the " love of glory was ſtill ſuperior to the deſire of revenge: I de- " termined to die as I had lived, without an equal; and having " again won the race, I ſunk down at the poſt in an agony which " ſoon after put an end to my life."

When I had heard this horrid narrative, which indeed I remembered to be true, I turned about in honeſt confuſion, and bluſhed that I was a man. But my reflections were interrupted by the notes of a Blackbird, who was ſinging the ſtory of his own fate with a melody that irreſiſtibly compelled my attention. By this gentle and harmonious being, I was not treated with equal contempt; he perceived that I liſtened with curioſity, and, interrupting his ſong, " Stranger," ſays he, " though I am, as thou ſeeſt, in the fields " of Elyſium, yet my happineſs is not complete; my mate is ſtill " expoſed to the miſeries of mortality, and I am ſtill vulnerable in " her. O! ſtranger, to bribe thy friendſhip, if peradventure it " may reach my love, I will gratify the curioſity with which thy " looks enquire after me. I fell by the unprovoked enmity of " man, in that ſeaſon when the dictates of nature are love. But " let not my cenſure be univerſal; for as the elegy which I ſing, " was written by a human being, every human being is not deſti- " tute of compaſſion, nor deaf to the language in which our joys " and fears are expreſſed." He then, after a ſweet though ſhort prelude, made the grove again eccho with his ſong.

The ſun had chac'd the winter's ſnow,
And kindly loos'd the froſt bound ſoil;
The melting ſtreams began to flow,
And plow-men urg'd their annual toil.

'Twas then amid the vernal throng,
Whom nature wakes to mirth and love,
A Blackbird rais'd his amorous ſong,
And thus it eccho'd thro' the grove:

" O! faireſt of the feather'd train,
" For whom I ſing, for whom I burn;
" Attend with pity to my ſtrain,
" And grant my love a kind return.

" See, ſee, the winter's ſtorms are flown,
" And Zephyrs gently fan the air!
" Let us the genial influence own,
" Let us the vernal paſtime ſhare.

" The Raven plumes his jetty wing,
" To pleaſe his croaking paramour;
" The Larks reſponſive love-tales ſing,
" And tell their paſſion as they ſoar.

" But truſt me, love, the Raven's wing
" Is not to be compar'd with mine;
" Nor can the Lark ſo ſweetly ſing
" As I, who ſtrength with ſweetneſs join.

" With

" With thee I'll prove the ſweets of love,
" With thee divide the cares of life;
" No fonder huſband in the grove,
" Nor none than thee a happier wife.

" I'll lead thee to the cleareſt rill,
" Whoſe ſtreams among the pebbles ſtray;
" There will we ſit and ſip our fill,
" Or on the flow'ry border play.

" I'll guide thee to the thickeſt brake,
" Impervious to the ſchool boy's eye:
" For thee the plaiſter'd neſt I'll make,
" And on thy downy pinions lie.

" To get thee food I'll range the fields,
" And cull the beſt of ev'ry kind;
" Whatever nature's bounty yields,
" Or Love's aſſiduous care can find.

" And when my lovely mate would ſtray
" To taſte the ſummer's ſweets at large,
" At home I'll wait the live long day,
" And tend at home our infant charge.

" When prompted by a mother's care
" Thy warmth ſhall form th' impriſon'd
" young,
" With thee the taſk I'll fondly ſhare,
" Or chear thy labours with my ſong."

He ceas'd his ſong. The melting dame
With tender pity heard his ſtrain;
She felt, ſhe own'd a mutual flame,
And haſten'd to relieve his pain.

He led her to the nuptial bow'r,
And neſtled cloſely to her ſide,
The happieſt bridegroom in that hour,
And ſhe the moſt enamour'd bride.

Next morn he wak'd her with a ſong.—
" Ariſe! behold the new born day!
" The Lark his mattin peal has rung;
" Ariſe, my love, and come away!"

Together thro' the fields they ſtray'd,
And to the verdant riv'lets ſide,
Renew'd their vows, and hopp'd and play'd,
With honeſt joy and decent pride.

But O! my muſe with pain relates
The mournful ſequel of my tale;
Sent by an order of the Fates,
A gunner met them in the vale.

Alarm'd, the lover cry'd, " My dear,
" Haſte, haſte away; from danger fly!
" Here, gunner, turn thy vengeance, here!
" O! ſpare my love, and let me die.

At him the gunner took his aim;
The aim he took was much too true;
O! had he choſe ſome other game,
Or ſhot as he had us'd to do! *

Divided pair! forgive the wrong,
While I with tears your fate rehearſe:
I'll join the widow's plaintive ſong,
And ſave the Lover in my verſe.

* Never having killed any thing before or ſince.

The emotions which this ſong produced in my boſom, awaked me; and I immediately recollected, that, while I ſlept, my imagination had repeated *an Elegy occaſioned by ſhooting a blackbird on Valentine's day*, which had a few days before been communicated to me by a gentleman, who is not only eminent for taſte, literature and virtue, but for his zeal in defence of that religion, which moſt ſtrongly inculcates compaſſion to inferior natures, by the example of its DIVINE AUTHOR, who gave the moſt ſtupendous proof of his compaſſion for ours.

THE ADVENTURER.

NUMBER XXXVIII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *March* 17, 1753.

Εὖ γαρ δὴ ὁ ἀποφηνάμενος, τί θεοῖς ὅμοιον ἔχοιμεν, "εὐεργεσίαν, εἶπε καὶ ἀλήθειαν."

PYTHAG. ap. LONGIN.

In the Perſian Chronicle of the five hundred and thirteenth year of the HEIGYRA, it is thus written.

Of the Letter of COSROU the Iman.

IT pleaſed our mighty ſovereign ABBAS CARASCAN, from whom the kings of the earth derive honour and dominion, to ſet MIRZA his ſervant over the province of Tauris. In the hand of MIRZA, the balance of diſtribution was ſuſpended with impartiality; and under his adminiſtration, the weak were protected, the learned received honour, and the diligent became rich: MIRZA, therefore, was beheld by every eye with complacency, and every tongue pronounced

 bleſſings

bleſſings upon his head. But it was obſerved, that he derived no joy from the benefits which he diffuſed: he became penſive and melancholy; he ſpent his leiſure in ſolitude; in his palace he ſat motionleſs upon a ſofa; and when he went out, his walk was ſlow, and his eyes were fixed upon the ground: he applied to the buſineſs of ſtate with reluctance; and reſolved to relinquiſh the toil of government, of which he could no longer enjoy the reward.

He, therefore, obtained permiſſion to approach the throne of our ſovereign: and being aſked what was his requeſt, he made this reply: "May the Lord of the world forgive the ſlave whom "he has honoured, if Mirza preſume again to lay the bounty of "Abbas at his feet. Thou haſt given me the dominion of a "country, fruitful as the gardens of Damaſcus; and a city, glo-"rious above all others, except that only which reflects the ſplen-"dor of thy preſence. But the longeſt life is a period, ſcarce "ſufficient to prepare for death: all other buſineſs is vain and "trivial, as the toil of emmets in the path of the traveller, under "whoſe foot they periſh for ever; and all enjoyment is unſub-"ſtantial and evaneſcent, as the colours of the bow that appears "in the interval of a ſtorm. Suffer me, therefore, to prepare for "the approach of eternity; let me give up my ſoul to medita-"tion; let ſolitude and ſilence acquaint me with the myſteries of "devotion; let me forget the world, and by the world be for-"gotten, till the moment arrives, in which the veil of eternity "ſhall fall, and I ſhall be found at the bar of the ALMIGHTY." Mirza then bowed himſelf to the earth, and ſtood ſilent.

By the command of Abbas it is recorded, that at theſe words he trembled upon that throne, at the footſtool of which the world pays homage: he looked round upon his nobles; but every countenance was pale, and every eye was upon the earth. No man opened his mouth; and the king firſt broke ſilence, after it had continued near an hour.

"Mirza, terror and doubt are come upon me. I am alarmed, "as a man who ſuddenly perceives that he is near the brink "of a precipice, and is urged forward by an irreſiſtible force:

"but

" but yet I know not, whether my danger is a reality or a dream. " I am as thou art, a reptile of the earth; my life is a moment, " and eternity, in which days and years and ages are nothing, is " before me, for which I alſo ſhould prepare: but by whom then " muſt the Faithful be governed? by thoſe only, who have no fear " of judgment? by thoſe only, whoſe life is brutal, becauſe like " brutes they do not conſider that they ſhall die? Or who, in- " deed, are the Faithful? Are the buſy multitudes that crowd " the city, in a ſtate of perdition? and is the cell of the Derviſe " alone the gate of Paradiſe? To all, the life of a Derviſe is not " poſſible: to all, therefore, it cannot be a duty. Depart to the " houſe which has in this city been prepared for thy reſidence: " I will meditate the reaſon of thy requeſt; and may HE, who " illuminates the mind of the humble, enable me to determine " with wiſdom!"

MIRZA departed; and on the third day, having received no command, he again requeſted an audience, and it was granted. When he entered the royal preſence, his countenance appeared more chearful; he drew a letter from his boſom, and having kiſſed it, he preſented it with his right hand. " My Lord," ſaid he, " I have learned by this letter, which I received from " COSROU the Iman who now ſtands before thee, in what man- " ner life may be beſt improved: I am enabled to look back with " pleaſure, and forward with hope; and I ſhall now rejoice ſtill " to be the ſhadow of thy power at Tauris, and to keep thoſe " honours which I ſo lately wiſhed to reſign." The King who had liſtened to MIRZA, with a mixture of ſurprize and curioſity, immediately gave the letter to COSROU, and commanded that it ſhould be read. The eyes of the court were at once turned upon the hoary ſage, whoſe countenance was ſuffuſed with an honeſt bluſh; and it was not without ſome heſitation that he read theſe words.

" To MIRZA, whom the wiſdom of ABBAS our mighty Lord " has honoured with dominion, be everlaſting health! When I " heard thy purpoſe to withdraw the bleſſings of thy government " from the thouſands of Tauris, my heart was wounded with the

" arrow

" arrow of affliction, and my eyes became dim with ſorrow. But " who ſhall ſpeak before the king, when he is troubled; and who " ſhall boaſt of knowledge, when he is diſtreſſed by doubt? To " thee I will relate the events of my youth, which thou haſt re- " newed before me; and thoſe truths which they taught me, " may the Prophet multiply to thee."

" UNDER the inſtruction of the phyſician Aluazer, I obtained " an early knowledge of his art. To thoſe who were ſmitten with " diſeaſe, I could adminiſter plants, which the ſun has impregnated " with the ſpirit of health. But the ſcenes of pain, languor, and mor- " tality, which were perpetually riſing before me, made me often " tremble for myſelf. I ſaw the grave open at my feet: I deter- " mined, therefore, to contemplate only the regions beyond it, " and to deſpiſe every acquiſition which I could not keep. I con- " ceived an opinion, that as there was no merit but in voluntary " poverty, and ſilent meditation, thoſe who deſired money were " not proper objects of bounty; and that by all who were proper " objects of bounty, money was deſpiſed. I, therefore, buried " mine in the earth; and, renouncing ſociety, I wandered into a " wild and ſequeſtered part of the country: my dwelling was a " cave by the ſide of a hill, I drank the running water from the " ſpring, and eat ſuch fruits and herbs as I could find. To in- " creaſe the auſterity of my life, I frequently watched all night, " ſitting at the entrance of the cave with my face to the eaſt, re- " ſigning myſelf to the ſecret influences of the Prophet, and ex- " pecting illuminations from above. One morning after my noc- " turnal vigil, juſt as I perceived the horizon glow at the approach " of the ſun, the power of ſleep became irreſiſtible, and I ſunk " under it. I imagined myſelf ſtill ſitting at the entrance of my " cell; that the dawn increaſed; and that as I looked earneſtly " for the firſt beam of day, a dark ſpot appeared to intercept it. " I perceived that it was in motion; it increaſed in ſize as it drew " near, and at length I diſcovered it to be an eagle. I ſtill kept " my eye fixed ſtedfaſtly upon it, and ſaw it alight at a ſmall " diſtance, where I now deſcried a fox whoſe two fore legs ap- " peared to be broken. Before this fox the eagle laid part of a " kid, which ſhe had brought in her talons, and then diſappeared.

" When

" When I awaked I laid my forehead upon the ground, and bleſſed " the Prophet for the inſtruction of the morning. I reviewed my " dream, and ſaid thus to myſelf: COSROU, thou haſt done well " to renounce the tumult, the buſineſs, and the vanities of life; " but thou haſt as yet done it only in part: thou art ſtill every day " buſied in the ſearch of food, thy mind is not wholly at reſt, nei- " ther is thy truſt in PROVIDENCE complete. What art thou " taught by this viſion? If thou haſt ſeen an eagle commiſſioned " by HEAVEN to feed a fox that is lame, ſhall not the hand of " HEAVEN alſo ſupply thee with food; when that which prevents " thee from procuring it for thyſelf, is not neceſſity but devotion? " I was now ſo confident of a miraculous ſupply, that I neglected " to walk out for my repaſt, which, after the firſt day, I expected " with an impatience that left me little power of attending to any " other object: this impatience, however, I laboured to ſuppreſs, " and perſiſted in my reſolution; but my eyes at length began to " fail me, and my knees ſmote each other; I threw myſelf back- " ward, and hoped my weakneſs would ſoon increaſe to inſenſibi- " lity. But I was ſuddenly rouzed by the voice of an inviſible " being, who pronounced theſe words. COSROU, I am the Angel who, by the command of the ALMIGHTY, have regiſtered the thoughts of thy heart, which I am now commiſſioned to reprove. While thou waſt attempting to become wiſe above that which is revealed, thy folly has perverted the inſtruction which was vouchſafed thee. Art thou diſabled as the Fox? Haſt thou not rather the powers of the Eagle? Ariſe, let the Eagle be the object of thy emulation. To pain and ſickneſs, be thou again the meſſenger of eaſe and health. Virtue is not reſt, but action. If thou doſt good to man, as an evidence of thy love to GOD, thy virtue will be exalted from moral to divine; and that happineſs which is the pledge of Paradiſe, will be thy reward upon earth.

" AT theſe words I was not leſs aſtoniſhed, than if a mountain " had been overturned at my feet. I humbled myſelf in the " duſt; I returned to the city; I dug up my treaſure; I was " liberal, yet I became rich. My ſkill in reſtoring health to the " body, gave me frequent opportunities of curing the diſeaſes of " the ſoul. I put on the ſacred veſtments; I grew eminent be-

" yond

" yond my merit; and it was the pleaſure of the king that I ſhould " ſtand before him. Now, therefore, be not offended; I boaſt of " no knowledge that I have not received: as the ſands of the de- " ſart drink up the drops of rain, or the dew of the morning; ſo " do I alſo, who am but duſt, imbibe the inſtructions of the " Prophet. Believe then that it is he who tells thee, all know- " ledge is prophane, which terminates in thyſelf; and by a life " waſted in ſpeculation, little even of this can be gained. When " the gates of Paradiſe are thrown open before thee, thy mind " ſhall be irradiated in a moment: here thou canſt little more " than pile error upon error; there thou ſhalt build truth upon " truth. Wait, therefore, for the glorious viſion; and in the mean " time emulate the eagle. Much is in thy power; and, there- " fore, much is expected of thee. Though the ALMIGHTY " only can give virtue; yet, as a prince, thou mayſt ſtimulate " thoſe to beneficence, who act from no higher motive than im- " mediate intereſt: thou canſt not produce the principle, but " mayſt enforce the practice. The relief of the poor is equal, whe- " ther they receive it from oſtentation, or charity; and the effect " of example is the ſame, whether it be intended to obtain the " favour of GOD or man. Let thy virtue be thus diffuſed; " and if thou believeſt with reverence, thou ſhalt be accepted " above. Farewel. May the ſmile of HIM who reſides in the " Heaven of Heavens, be upon thee! and againſt thy name, in " the volume of HIS will, may happineſs be written!"

THE King, whoſe doubts like thoſe of MIRZA were now re- moved, looked up with a ſmile that communicated the joy of his mind. He diſmiſſed the prince to his government; and com- manded theſe events to be recorded, to the end that poſterity may know, " that no life is pleaſing to GOD, but that which is " uſeful to MANKIND."

THE ADVENTURER.

NUMBER XXXIX.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *March* 20, 1753.

——Οδυσῆϊ φύλλοισι καλύψατο, τῷ δ' ἄρ' Ἀθήνη
Ὕπνον ἐπ' ὄμμασι χεῦε, ἵνα μιν παύσειε τάχιστα,
Δυσπονίης καμάτοιο. HOM.

IF every day did not produce freſh inſtances of the ingratitude of mankind, we might perhaps be at a loſs, why ſo liberal and impartial a benefactor as Sleep, ſhould meet with ſo few hiſtorians or panegyriſts. Writers are ſo totally abſorbed by the buſineſs of the day, as never to turn their attention to that power, whoſe officious hand ſo ſeaſonably eaſes the burthen of life; and without whoſe interpoſition, man would not be able to endure the fatigue of labour however rewarded, or the ſtruggle with oppoſition however ſucceſsful.

NIGHT, although to many the longeſt part of life, and to almoſt all the moſt innocent and happy, is unthankfully neglected, except by thoſe who pervert her gifts.

THE aſtronomers, indeed, expect her with impatience, and felicitate themſelves upon her arrival: FONTENELLE has not failed to celebrate her praiſes; and to chide the ſun for hiding from his view, the worlds which he imagines to appear in every conſtellation. Nor have the poets been always deficient in her praiſes: MILTON has obſerved of the Night, that it is *the pleaſant time, the cool, the ſilent.*

THESE men may, indeed, well be expected to pay particular homage to night; ſince they are indebted to her, not only for ceſſation of pain, but increaſe of pleaſure; not only for ſlumber, but for knowledge. But the greater part of her avowed votaries are the ſons of Luxury; who appropriate to feſtivity the hours deſigned for reſt; who conſider the reign of pleaſure as commencing, when day begins to withdraw her buſy multitudes, and ceaſes to diſſipate attention by intruſive and unwelcome variety; who begin to awake to joy, when the reſt of the world ſinks into inſenſibility; and revel in the ſoft effluence of flattering and artificial lights, which *more ſhadowy ſet off the face of things.*

WITHOUT touching upon the fatal conſequences of a cuſtom, which, as RAMAZZINI obſerves, will be for ever condemned, and for ever retained; it may be obſerved, that however Sleep may be put off from time to time, yet the demand is of ſo importunate a nature, as not to remain long unſatisfied; and if, as ſome have done, we conſider it as the tax of life, we muſt obſerve it is a tax that muſt be paid, unleſs we could ceaſe to be men. Upon this account

Alexander

Alexander declared, that nothing convinced him that he was not a Divinity, but his not being able to live without Sleep.

To live without Sleep in our preſent fluctuating ſtate, however deſirable it might ſeem to the lady in *Clelia*, can ſurely be the wiſh only of the young or the ignorant; to every one elſe, it will appear in the next degree of wretchedneſs to the miſerable beings, whom SWIFT has in his travels ſo elegantly deſcribed, as *ſupremely curſed with immortality.*

SLEEP is neceſſary to the happy, to prevent ſatiety and to endear life by a ſhort abſence; and to the miſerable, to relieve them by intervals of quiet. Life is to moſt, ſuch as could not be endured without frequent intermiſſion of exiſtence; HOMER, therefore, has thought it an office worthy of the goddeſs of wiſdom, to lay Ulyſſes aſleep when landed on Phæacia.

IT is related of BARRETIER, whoſe early advances in literature ſcarce any human mind has equalled, that he ſpent twelve hours of the four and twenty in Sleep: yet this appears, from the bad ſtate of his health, and the ſhortneſs of his life, to have been too ſmall a reſpite for a mind ſo vigorouſly and intenſely employed: it is to be regretted, therefore, that he did not exerciſe his mind leſs, and his body more; ſince by this means it is highly probable, that though he would not then have aſtoniſhed with the blaze of a comet, he would not have wanted the permanent radiance of a fixed ſtar.

NOR ſhould it be objected, that there have been many men who daily ſpent fifteen or ſixteen hours in ſtudy; for of ſome ſuch reports have been falſly ſpread: others have done it for a ſhort time only; and of the reſt it appears, that they employed their minds in ſuch operations, as required neither celerity nor ſtrength;

in

in the low drudgery of collating copies, comparing authorities, digeſting dictionaries, or accumulating compilations.

MEN of ſtudy and imagination are frequently upbraided by the induſtrious and plodding ſons of care, with paſſing too great a part of their life in a ſtate of inaction. But theſe defiers of Sleep ſeem not to remember, that though it muſt be granted them that they are crawling about before the break of day, it can ſeldom be ſaid that they are properly awake; they exhauſt no ſpirits, and require no repairs; but lie torpid as a toad in marble, or at leaſt are known to live only by an inert and ſluggiſh loco-motive faculty, and may be ſaid, like a wounded ſnake, to *dragg their ſlow length along*.

MAN has been long known among philoſophers, by the appellation of the microcoſm, or epitome of the world: the reſemblance between the great and little world, might by a rational obſerver be detailed to many particulars; and to many more by a fanciful ſpeculatiſt. I know not in which of theſe two claſſes I ſhall be ranged; for obſerving, that as the total quantity of light and darkneſs, allotted in the courſe of the year to every region of the earth, is the ſame, though diſtributed at various times and in different portions; ſo perhaps, to each individual of the human ſpecies, nature has ordained the ſame quantity of wakefulneſs and ſleep; though divided by ſome into a total quieſcence and vigorous exertion of their faculties, and blended by others in a kind of twilight of exiſtence, in a ſtate between dreaming and reaſoning, in which they either think without action, or act without thought.

THE poets are generally well affected to ſleep: as men who think with vigour, they require reſpite from thought; and gladly reſign themſelves to that gentle power, who not only beſtows reſt, but

fre-

frequently leads them to happier regions, where patrons are always kind, and audiences are always candid, where they are feaſted in the bowers of imagination, and crowned with flowers diveſted of their prickles, and laurels of unfading verdure.

THE more refined and penetrating part of mankind, who take wide ſurveys of the wilds of life, ſee the innumerable terrors and diſtreſſes that are perpetually preying on the heart of man, and diſcern with unhappy perſpicuity calamities yet latent in their cauſes, are glad to cloſe their eyes upon the gloomy proſpect, and loſe in a ſhort inſenſibility the remembrance of others miſeries and their own. The hero has no higher hope, than that after having routed legions after legions, and added kingdom to kingdom, he ſhall retire to milder happineſs, and cloſe his days in ſocial feſtivity. The wit or the ſage can expect no greater happineſs, than that after having harraſſed his reaſon in deep reſearches, and fatigued his fancy in wild excurſions, he ſhall ſink at night in the tranquillity of Sleep.

THE poets only, among all thoſe that enjoy the bleſſings of Sleep, have not been aſhamed to acknowledge their benefactor. How much STATIUS conſidered the evils of life as aſſwaged and ſoftened by the balm of Slumber, we may diſcover by that pathetic invocation, which he poured out in his waking nights: and that COWLEY, among the other felicities of his darling ſolitude, did not forget to number the privilege of ſleeping without diſturbance, we may learn from the rank that he aſſigns among the gifts of nature to the poppy; "which is ſcattered," ſays he, "over the "fields of corn, that all the needs of man may be eaſily ſatisfied, "and that bread and ſleep may be found together."

Si quis inviſum Cereri benignæ
Me putat germen, vehementer errat;
Illa me in partem recipit libenter
Fertilis agri.

Meque frumentumque ſimul per omnes
Conſulens mundo Dea ſpargit oras;
Creſcite, O! dixit, duo magna ſuſten—
tacula vitæ.

Carpe, mortalis, mea dona lætus,
Carpe, nec plantas alias require,
Sed ſatur panis, ſatur et ſoporis
Cætera ſperne.

SLEEP, therefore, as the chief of all earthly bleſſings, is juſtly appropriated to induſtry and temperance; the refreſhing reſt, and the peaceful night, are the portion only of him, who lies down weary with honeſt labour, and free from the fumes of indigeſted luxury: it is the juſt doom of lazineſs and gluttony, to be inactive without eaſe, and drowſy without tranquillity.

SLEEP has been often mentioned as the image of death; *ſo like it*, ſays Sir THOMAS BROWN, *that I dare not truſt it without my prayers:* their reſemblance is, indeed, ſtriking and apparent; they both, when they ſeize the body, leave the ſoul at liberty; and wiſe is he that remembers of both, that they can be made ſafe and happy only by VIRTUE.

T

THE ADVENTURER.

NUMBER XL.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *March* 24, 1753.

Solvite tantis animum monſtris,
Solvite, Superi; rectam in melius
Vertite mentem. SEN.

I WENT a few days ago to viſit a friend, whoſe underſtanding is ſo much diſordered by an injudicious application to ſtudy, that he has been ſome time confined in a madhouſe. His imagination was always remarkably vigorous, and his judgment far from contemptible; but having reſolved to admit no propoſition which he could not demonſtrate to be true, and to proceed in no enquiry till he had perfectly levelled the path before him; his progreſs was preſently ſtopped, and his mind continued fixed upon problems which no human abilities can ſolve, till its object became confuſed, and he miſtook for realities the illuſions of fancy.

THE unequal diſtribution of good and evil, the ſufferings of virtue, and the enjoyments of vice, had long buſied and perplexed his underſtanding: he could not diſcover, why a being to whom all things are poſſible, ſhould leave moral agents expoſed to acci-

dental happineſs and miſery; why a child often languiſhes under diſeaſes which are derived from a parent, and a parent ſuffers yet keener anguiſh by the rebellious ingratitude of a child; why the tendereſt affection is often abuſed by the neglect of indifference, or the inſults of brutality; and why vice has external advantages put into her power, which virtue is compelled to renounce.

He conſidered theſe phenomena as blemiſhes in the moral ſyſtem, and could not ſuppreſs romantic wiſhes to ſee them removed. Theſe wiſhes he now believes to be in ſome degree accompliſhed; for he conceives himſelf tranſported to another planet, peopled with beings like himſelf, and governed by ſuch laws, as human pride has often dictated to DIVINE WISDOM for the government of the earth: he fancies too, that he is attended by a being of a ſuperior order, who has been commanded to take charge of him during his excurſion; and he ſays the name of this being is Azail. But notwithſtanding theſe extravagancies, he will ſometimes reaſon with great ſubtilty; and perfectly comprehends the force of any argument that is brought againſt him, though the next moment he will be wandering in the mazes of phrenzy, or buſied to accompliſh ſome trifling or ridiculous purpoſe.

When I entered his room, he was ſitting in a contemplative poſture, with his eyes fixed upon the ground: he juſt glanced them upon me, but as I perceived that his imagination was buſy, I was not willing to interrupt it by the intruſion of foreign ideas: I, therefore, ſeated myſelf near him, without ſpeaking a word; and after he had continued in his reverie near a quarter of an hour, he roſe up, and ſeemed by his geſtures to take leave of ſome inviſible gueſt, whom with great ceremony he attended to the door. When he returned, he addreſſed me with his uſual familiarity; and without expreſſing any curioſity to know how I had followed him into a region ſo remote and difficult of acceſs, he began to acquaint me with all that had paſſed in his imagination.

"Azail," ſaid he, "has juſt promiſed, that he will to-mor-
"row remove me from this ſolitary retirement, to the metropolis;
"where the advantages that ariſe from a perfect coincidence of
"the natural and the moral world, will be more apparent and
"ſtriking: he tells me, that you have been abroad with him this
"morning, and have made ſome diſcoveries which you are to
"com-

" communicate to me. Come, I know that you find this world " very different from that which you left: there, all is confuſion " and deformity; good and evil appear to be diſtributed not by " deſign, but by chance; and religion is not founded on reaſon, " but faith: here, all is order, harmony, and beauty; vice itſelf " is only a deep ſhadow, that gives ſtrength and elegance to other " figures in the moral picture: happineſs does, indeed, in ſome " degree depend upon externals; but even external advantages are " the appendages of virtue; every man ſpontaneouſly believes the " rectitude which he ſees, and rejoices that a blind aſſent to pro- " poſitions which contradict his experience is not exacted."

To this addreſs I was at a loſs how to reply: but ſome time was happily allowed me for recollection by my friend, who having now exhauſted his ideas, lighted a pipe of tobacco, and reſigned himſelf again to meditation. In this interval I determined to accommodate myſelf to his conceptions, and try what could be effected by decorating ſome arguments with the machinery of his fancy.

" If Azail," ſaid I, " has referred you to me, I will readily " gratify your curioſity: but for my own part I am more and " more diſguſted with this place, and I ſhall rejoice when I return " to our own world. We have, I confeſs, been abroad this morn- " ing; but though the weather as you ſee is fine, and the country " pleaſant, yet I have great reaſon to be diſſatisfied with my walk. " This, as you have remarked, is a retired part of the country; " my diſcoveries, therefore, with reſpect to the people, have been " few; and till to day, I have ſeen no object that has much excited " my curioſity, or could much contribute to my information: but " juſt as we had croſſed the third field from the houſe, I diſco- " vered a man lying near the path, who ſeemed to be periſhing " with diſeaſe and want: as we approached, he looked up at us " with an aſpect that expreſſed the utmoſt diſtreſs, but no expecta- " tion of relief; the ſilent complaint which yet ſcarce implied a " petition, melted my heart with pity; I ran to him, and gently " raiſing him from the ground, inquired how I could be em- " ployed to aſſiſt him: the man gazed at me with aſtoniſhment; " and while he was making an effort to ſpeak, Azail ſuddenly " forced me from him". Suppreſs thy pity, ſaid he, for it is impious; and forbear attempts of relief, for they are vain: haſt thou forgot,

forgot, that happineſs and miſery are here exactly proportioned to virtue and vice; and, therefore, that to alleviate the miſery, or increaſe the happineſs, is to deſtroy the equipoiſe of the balance, and to counterwork the deſigns of HEAVEN?

"I FELT the force of this reproof; and turning my eyes from "an object which I could not behold without anguiſh, I ſoon diſ-"covered another perſon ſtanding at ſome diſtance and looking "toward us: his features were fixed in the dead calm of indiffe-"rence, and expreſſed neither pleaſure nor pain: I, therefore, en-"quired of AZAIL to what moral claſs he belonged; what were "his virtues, paſſions, enjoyments, and expectations."

THE man, ſaid AZAIL, who is the ſubject of thy enquiry, has not deſerved, and, therefore, does not ſuffer poſitive pain, either of body or mind: he poſſeſſes eaſe and health, and enjoys the temperate gratification of his natural appetites; this temperance is his virtue, and this enjoyment its reward. He is deſtitute of whatever is diſtinguiſhed upon earth, by the name of KIND AFFECTIONS or SOCIAL VIRTUE: the kind affections would render his happineſs dependent upon others; and the exerciſe of ſocial virtue, preſuppoſes the happineſs of others to be dependent upon him. Every individual is here a kind of ſeparate ſyſtem: among theſe there can be neither pity nor relief, neither bounty nor gratitude. To cloathe the naked, to feed the hungry, and to comfort the afflicted, can be duties to thoſe only, who are placed where the account of PROVIDENCE with Vice and Virtue is kept open, and the mite of human benevolence may be accepted for either; as the balance is deferred till hereafter, and will at laſt be ſtated with the utmoſt preciſion and impartiality. If theſe beings are intended for a future ſtate, it is not requiſite they ſhould know it; the DEITY would be juſtified, if they ſhould loſe exiſtence and life together. Hope and fear are not neceſſary to adjuſt the ſcale of diſtributive juſtice, or to deter them from obtaining private gratifications at the expence of others; for over the happineſs of others they have no power: their expectations, therefore, are bounded by the grave; and any calamity, that would afford a probable proof of their exiſtence beyond it, would be regarded as the moſt fortunate event that could befall them. In that of which others complain, they would rejoice; and adore as bounty, that which upon earth has been cenſured as injuſtice. "When AZAIL had vouchſafed me this in-

"forma-

" formation, I earneſtly requeſted that I might no longer continue,
" where my virtues had no object, where there was no happineſs
" worthy my complacency, nor any miſery that I was permitted to
" relieve."

ALL this while my friend ſeemed to liſten with great attention, and I was encouraged to proceed. " I could not forbear obſerving
" to AZAIL," ſaid I, " as we returned, that he had exhibited, in
" a very ſtrong light, the great advantages which are derived from
" that very conſtitution of the natural and moral world; which,
" being generally conſidered as defective, ſome have concealed
" with a view to juſtify PROVIDENCE, and others have diſplayed
" as an argument that all things were produced by chance."——
" But, Sir," ſaid my friend, haſtily interrupting me, " it is not
" merely the unequal diſtribution, but the exiſtence of evil, that
" the Stoics denied, and the Epicureans admitted, for the purpoſes
" which you ſuppoſe; and I can diſcover, without the aſſiſtance of
" AZAIL, that if moral evil had been excluded, the ſocial af-
" fections would have been exerciſed only in the participation of
" happineſs; pity would have been well exchanged for compla-
" cency, and the alleviation of evil for the mutual communica-
" tion of good." I now conceived hopes, that I had engaged him in a train of thought, which would by degrees lead him out of all his difficulties: I applauded myſelf upon the ſucceſs of my project, and believed I had nothing to do, but to obviate the objection he had ſtarted, and to recapitulate my other arguments, of which he had tacitly acknowledged the force. " My dear friend," ſaid I, " you talk of the excluſion of moral evil; but does not the
" excluſion of moral evil, from a ſociety of human beings placed
" in a ſtate of probation, appear to be as impoſſible as to give a
" circle the properties of a ſquare? and could man, ſuppoſing him
" to have continued impeccable, have lived upon earth in per-
" petual ſecurity from pain? Would he not have been ſtill liable
" to be cruſhed by a fall, or wounded by a blow? and is it not
" eaſy to ſhew, that theſe evils, which unavoidably became pro-
" bable the moment our world and its firſt inhabitants were pro-
" duced, are apparently over-ruled by the WISE CREATOR,
" and that from theſe he is perpetually educing good?

" THE ſame act by which man forfeited his original immorta-
" lity, produced eventually a proof, that it ſhould be reſtored in

" a

" a future ſtate; with ſuch circumſtances, as more forcibly re-
" ſtrained vice by fear, and encouraged virtue by hope. Man,
" therefore, was urged by ſtronger motives to rectitude of life;
" and a further deviation to ill, became more difficult than the
" firſt; a new field was opened for the exerciſe of that virtue,
" which exerciſe only can improve. When diſtreſs came among
" us, the relief of diſtreſs was exalted into piety: *what ye did to*
" *the ſick, and the priſoner*, ſays the AUTHOR of our religion, *ye*
" *did to me*. But the ſufferings of virtue do not only exerciſe
" virtue in others; they are an earneſt of everlaſting felicity: and
" hope, without any temporary enjoyment, is of more worth, than
" all temporary enjoyments without hope. The preſent ſyſtem is,
" indeed, evidently in a ſtate of progreſſion: in this view, it will
" appear to be a work worthy of INFINITE WISDOM and GOOD-
" NESS; for no one can complain, that an ear of corn rots in the
" ground, who knows that it cannot otherwiſe ſpring up, and pro-
" duce firſt the blade, then the ear, and afterwards an increaſe, by
" which alone it becomes uſeful."

I NOW pauſed in expectation of his reply, with the utmoſt confidence of ſucceſs: but while I was in fancy congratulating him on the recovery of his underſtanding, and receiving the thanks of his friends, to the utter confuſion of my hope he burſt into a a violent fit of laughter. At firſt I was not leſs aſtoniſhed than diſappointed: but I ſoon diſcovered, that while I was labouring at my argument, which wholly engroſſed my attention, he had found means miſchievouſly to ſhake the lighted tobacco from his pipe into my coat-pocket, which having ſet fire to my handkerchief, was now finding its way through the lining.

THIS was ſo learned, rational, and ingenious a confutation of all I had ſaid, that I could not but retract my error: and as a friend to truth and free enquiry, I recommend the ſame method of reply to thoſe ingenious gentlemen, who have diſcovered, that ridicule is the teſt of truth; and I am confident, that if they manage it with dexterity, it will always enable them perfectly to diſconcert an antagoniſt, who triumphs in the ſtrength of his argument, and would otherwiſe bring contempt upon thoſe, who teach PROVIDENCE to govern the world.

THE ADVENTURER.

NUMBER XLI.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *March* 27, 1753.

———*Si mutabile pectus*
Eſt tibi, conſiliis, non curribus, utere noſtris:
Dum potes, et ſolidis etiamnum ſedibus adſtas;
Dumque male optatos nondum premis inſcius axes. OVID.

To the ADVENTURER.

SIR,

I NOW ſend you the ſequel of my ſtory; which had not been ſo long delayed, if I could have brought myſelf to imagine, that any real impatience was felt for the fate of MISARGYRUS; who has travelled no unbeaten track to miſery, and conſequently can preſent the reader only with ſuch incidents as occur in daily life.

You have ſeen me, Sir, in the zenith of my glory; not diſpenſing the kindly warmth of an all-chearing ſun, but like another

Phaeton ſcorching and blaſting every thing around me. I ſhall proceed, therefore, to finiſh my carreer, and paſs as rapidly as poſſible through the remaining viciſſitudes of my life.

When I firſt began to be in want of money I made no doubt of an immediate ſupply. The news-papers were perpetually offering directions to men, who ſeemed to have no other buſineſs than to gather heaps of gold for thoſe who place their ſupreme felicity in ſcattering it. I poſted away, therefore, to one of theſe advertiſers, who by his propoſals ſeemed to deal in thouſands; and was not a little chagrined to find, that this general benefactor would have nothing to do with any larger ſum than thirty pounds, nor would venture that without a joint note from myſelf and a reputable houſe-keeper, or for a longer time than three months.

It was not yet ſo bad with me, as that I needed to ſolicit ſurety for thirty pounds: yet partly from the greedineſs that extravagance always produces, and partly from a deſire of ſeeing the humour of a petty uſurer, a character of which I had hitherto lived in ignorance, I condeſcended to liſten to his terms. He proceeded to inform me of my great felicity, in not falling into the hands of an extortioner; and aſſured me, that I ſhould find him extremely moderate in his demands: he was not, indeed, certain, that he could furniſh me with the whole ſum, for people were at this particular time extremely preſſing and importunate for money; yet as I had the appearance of a gentleman, he would try what he could do, and give me his anſwer in three days.

At the expiration of the time, I called upon him again; and was again informed of the great demand for money, and that *money was money now:* he then adviſed me to be punctual in my payment, as that might induce him to befriend me hereafter; and delivered

livered me the money, deducting at the rate of five and thirty per cent, with another panegyric upon his own moderation.

I WILL not tire you with the various practices of uſurious oppreſſion, but cannot omit my tranſaction with Squeeze on Tower-hill; who finding me a young man of conſiderable expectations, employed an agent to perſuade me to borrow five hundred pounds, to be refunded by an annual payment of twenty per cent, during the joint lives of his daughter Nancy Squeeze and myſelf. The negociator came prepared to inforce his propoſal with all his art; but finding that I caught his offer with the eagerneſs of neceſſity, he grew cold and languid: *he had mentioned it out of kindneſs; he would try to ſerve me; Mr. Squeeze was an honeſt man, but extremely cautious.* In three days he came to tell me, that his endeavours had been ineffectual, Mr. Squeeze having no good opinion of my life: but that there was one expedient remaining; Mrs. Squeeze could influence her huſband and her good will might be gained by a compliment. I waited that afternoon on Mrs. Squeeze, and poured out before her the flatteries which uſually gain acceſs to rank and beauty: I did not then know, that there are places in which the only compliment is a bribe. Having yet credit with a jeweller, I afterwards procured a ring of thirty guineas, which I humbly preſented, and was ſoon admitted to a treaty with Mr. Squeeze. He appeared peeviſh and backward; and my old friend whiſpered me, that he would never make a dry bargain: I, therefore, invited him to a tavern. Nine times we met on the affair; nine times I paid four pounds for the ſupper and claret; and nine guineas I gave the agent for good offices: I then obtained the money, paying ten per cent advance; and at the tenth meeting gave another ſupper, and diſburſed fifteen pounds for the writings.

Others, who ſtiled themſelves brokers, would only truſt their money upon goods: that I might, therefore, try every art of expenſive folly, I took a houſe and furniſhed it. I amuſed myſelf with deſpoiling my moveables of their gloſſy appearance, for fear of alarming the lender with ſuſpicions; and in this I ſucceeded ſo well, that he favoured me with one hundred and ſixty pounds upon that which was rated at ſeven hundred. I then found that I was to maintain a guardian about me, to prevent the goods from being broken or removed. This was, indeed, an unexpected tax; but it was too late to recede; and I comforted myſelf, that I might prevent a creditor, of whom I had ſome apprehenſions, from ſeizing, by having a prior execution always in the houſe.

By ſuch means I had ſo embarraſſed myſelf, that my whole attention was engaged in contriving excuſes, and raiſing ſmall ſums to quiet ſuch as words would no longer mollify. It coſt me eighty pounds in preſents to Mr. Leech, the attorney, for his forbearance of one hunded, which he ſolicited me to take when I had no need. I was perpetually harraſſed with importunate demands, and inſulted by wretches, who a few months before would not have dared to raiſe their eyes from the duſt before me. I lived in continual terror, frighted by every noiſe at the door, and terrified at the approach of every ſtep quicker than common. I never retired to reſt, without feeling the juſtneſs of the Spaniſh proverb, *Let him who ſleeps too much, borrow the pillow of a debtor:* my ſolicitude and vexation kept me long waking; and when I had cloſed my eyes, I was purſued or inſulted by viſionary bailiffs.

When I reflected upon the meanneſs of the ſhifts I had reduced myſelf to, I could not but curſe the folly and extravagace that had overwhelmed me in a ſea of troubles, from which it was highly improbable that I ſhould ever emerge. I had ſome time lived in hopes

hopes of an eſtate, at the death of my uncle; but he diſappointed me by marrying his houſe-keeper; and catching an opportunity ſoon after of quarrelling with me, for ſettling twenty pounds a year upon a girl whom I had ſeduced, told me that he would take care to prevent his fortune from being ſquandered upon proſtitutes.

NOTHING now remained, but the chance of extricating myſelf by marriage; a ſcheme which, I flatter myſelf, nothing but my preſent diſtreſs would have made me think on with patience. I determined, therefore, to look out for a tender novice, with a large fortune at her own diſpoſal; and accordingly fixed my eyes upon Miſs Biddy Simper. I had now paid her ſix or ſeven viſits; and ſo fully convinced her of my being a gentleman and a rake, that I made no doubt that both her perſon and fortune would be ſoon mine.

AT this critical time, Miſs Gripe called upon me, in a chariot bought with my money, and loaded with trinkets that I had in my days of affluence laviſhed on her. Thoſe days were now over; and there was little hope that they would ever return. She was not able to withſtand the temptation of ten pounds, that Talon the bailiff offered her; but brought him into my apartment, diſguiſed in a livery; and taking my ſword to the window, under pretence of admiring the workmanſhip, beckoned him to ſeize me.

DELAY would have been expenſive without uſe, as the debt was too conſiderable for payment or bail: I, therefore, ſuffered myſelf to be immediately conducted to jayl.

Veſtibulum ante ipſum primiſque in faucibus Orci,
Luctus & ultrices poſuêre cubilia curæ:
Pallenteſque habitant morbi, triſtiſque ſenectus,
Et metus, et maleſuada fames, et turpis egeſtas.

CON-

CONFINEMENT of any kind is dreadful; a priſon is ſometimes able to ſhock thoſe, who endure it in a good cauſe: let your imagination, therefore, acquaint you, with what I have not words to expreſs; and conceive, if poſſible, the horrors of impriſonment attended with reproach and ignominy, of involuntary aſſociation with the refuſe of mankind, with wretches who were before too abandoned for ſociety, but being now freed from ſhame or fear, are hourly improving their vices by conſorting with each other.

THERE are, however, a few, whom like myſelf impriſonment has rather mortified than hardened: with theſe only I converſe; and of theſe you may perhaps hereafter receive ſome account, from

Your humble ſervant,

T MISARGYRUS.

THE ADVENTURER.

NUMBER XLII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *March* 31, 1753.

——*Sua cuique* DEUS *fit dira Cupido.* VIRG.

I HAD the misfortune, ſome time ago, to fall into company where a gentleman, who has the honour to be a principal ſpeaker at a diſputing ſociety of the firſt claſs was expected. Till this perſon came in, the converſation was carried on with the chearful eaſy negligence of ſenſible good humour: but we ſoon diſcovered, that his diſcourſe was a perpetual effort to betray the company into attempts to prove ſelf-evident propoſitions; a practice in which he ſeems to have followed the example of that deep philoſopher, who denied motion, "becauſe," as he ſaid, "a body muſt move either where it is, or "where it is not; and both ſuppoſitions are equally abſurd."

His attempt, however, was totally unſucceſsful; till at laſt he affirmed, that a man had no more power over his own actions, than a clock; and that the motions of the human machine were determined by irreſiſtible propenſities, as a clock is kept going by a weight. This propoſition was anſwered with a loud laugh; every one treated it as an abſurdity which it was impoſſible to believe: and to expoſe him to the ridicule of the company, he was deſired to prove what he had advanced; as a fit puniſhment of his deſign to engage others to prove the contrary, which, though for a different reaſon, was yet equally ridiculous. After a long harangue, in which he retailed all the ſophiſtry that he remembered, and much more than he underſtood, he had the mortification to find, that he had made no proſelyte, nor was yet become of ſufficient conſequence to provoke an antagoniſt.

I ſate ſilent; and as I was indulging my ſpeculations on the ſcene which chance had exhibited before me, I recollected ſeveral incidents which convinced me, that moſt of the perſons who were preſent had lately profeſſed the opinion which they now oppoſed; and acted upon that very principle which they derided as abſurd, and appeared to deteſt as impious.

The company conſiſted of Mr. Traffic a wealthy merchant; Mr. Courtly, a commiſſioner of a public office; Mr. Gay, a gentleman in whoſe converſation there is a higher ſtrain of pleaſantry and humour, than in any other perſon of my acquaintance; and Myrtilla the wife of our friend at whoſe houſe we were aſſembled to dine, and who during this interval was engaged by ſome unexpected buſineſs in another room.

Those

THOSE incidents which I then recollected, I will now relate; nor can any of the perſons whom I have thus ventured to name, be juſtly offended; becauſe that, which is declared not to be the effect of choice, cannot be conſidered as the object of cenſure.

WITH Mr. TRAFFIC I had contracted an intimacy in our younger days, which, notwithſtanding the diſparity of our fortune, has continued till now. We had both been long acquainted with a gentleman, who tho' his extenſive trade had contributed to enrich his country, was himſelf by ſudden and inevitable loſſes become poor: his credit, however, was ſtill good; and by the riſque of a certain ſum, it was ſtill poſſible to retrieve his fortune. With this gentleman we had ſpent many a ſocial hour; we had habitually drank his health when he was abſent, and always expreſſed our ſentiments of his merit in the higheſt terms. In this exigency, therefore, he applied to me, and communicated the ſecret of his diſtreſs; a ſecret, which is always concealed by a generous mind till it is extorted by torture that can no longer be borne: he knew my circumſtances too well, to expect the ſum that he wanted from my purſe; but he requeſted that I would, to ſave him from the pain and confuſion of ſuch a converſation, communicate his requeſt, and a true ſtate of his affairs to Mr. TRAFFIC: "for" ſays he, "though I could raiſe double the ſum upon my own perſonal "ſecurity; yet I would no more borrow of a man without "acquainting him at what riſque he lends, than I would ſolicit the "inſurance of a ſhip at a common premium, when I knew by "private intelligence that ſhe could ſwim no longer than every "pump was at work."

I undertook this buſineſs with the utmoſt confidence of ſucceſs. Mr. TRAFFIC heard the account of our friend's misfortunes, with great

great appearance of concern; "he warmly commended his integrity, and lamented the precarious ſituation of a trader, whom oeconomy and diligence cannot ſecure from calamities, which are brought upon others only by profuſion and riot: but as to the money, he ſaid, that I *could not* expect him to venture it, without ſecurity; that my friend himſelf *could not* wonder that his requeſt was refuſed, a requeſt with which indeed, ſaid he, I *cannot poſſibly* comply." Whatever may be thought of the free agency of myſelf and my friend, which Mr. TRAFFIC had made no ſcruple to deny in a very intereſting particular; I believe every one will readily admit, that Mr. TRAFFIC was neither free in ſpeculation nor fact: for he can be little better than a machine actuated by avarice, who had not power to ſpare one thouſand pounds from two hundred times the ſum, to prevent the immediate ruin of a man, in whoſe behalf he had been ſo often liberal of praiſe, with whom his ſocial enjoyments had been ſo long connected, and for whoſe misfortunes he was ſenſibly touched.

SOON after this diſappointment, my unhappy friend became a bankrupt, and applied to me once more to ſolicit Mr. COURTLY for a place in his office. By Mr. COURTLY I was received with great friendſhip; he was much affected with the diſtreſſes of my friend; he generouſly gave me a Bank note, which he requeſted me to apply to his immediate relief in ſuch a manner as would leaſt wound his delicacy; and promiſed that the firſt vacancy he ſhould be provided for: but when the vacancy happened, of which I had the earlieſt intelligence, he told me with evident compunction and diſtreſs, that he *could not poſſibly* fulfil his promiſe, for that a very great man had recommended one of his domeſtics, whoſe ſolicitation for that reaſon it was *not in his power* to refuſe. This gentleman, therefore, had alſo profeſſed himſelf a machine; and, indeed, he appears to have been no leſs the inſtrument of ambition, than Mr. TRAFFIC of avarice.

Mr.

Mr. GAY, the wit, beſides that he has very much the air of a free agent, is a man of deep penetration, great delicacy, and ſtrong compaſſion: but in direct oppoſition to all theſe great and good qualities, he is continually entangled in difficulties, and precipitated not only into indecency and unkindneſs, but impiety, by his love of ridicule. I remembered, that I had lately expoſtulated with him about this ſtrange perverſion of his abilities in theſe terms; "Dear Charles, it amazes me that you ſhould rather affect the "character of a merry fellow, than a wiſe man; that you ſhould "mortify a friend, whom you not only love but eſteem; wantonly "mangle a character which you reverence, betray a ſecret, violate "truth, and ſport with the doctrines and the practice of a religion "which you believe, merely for the pleaſure of being laughed at." I remember too, that when he had heard me out, he ſhrugged up his ſhoulders, and greatly extending the longitudinal dimenſions of his countenance, "All this," ſaid he, "is very true; but if I was "to be hanged *I could not help it.*" Here was another declaration in favour of fatality. Poor GAY profeſſes himſelf a ſlave rather to vanity than to vice, and patiently ſubmits to the moſt ridiculous drudgery without one ſtruggle for freedom.

OF the lady I am unwilling to ſpeak with equal plainneſs; but I hope MYRTILLA will allow me to plead an *irreſiſtible impulſe*, when ſhe reflects, that I have heard her lament that ſhe is herſelf urged by an *irreſiſtible impulſe* to PLAY. I remembered, that I had, at the requeſt of my friend, taken an opportunity when we were alone, indirectly to repreſent the pernicious conſequences of indulging ſo prepoſterous an inclination. She perceived my deſign; and immediately accuſed herſelf with an honeſt ſenſibility that burſt into tears: but at the ſame time told me, that ſhe was *no more able* to refrain from *cards* than to *fly:* and a few nights afterwards I obſerved her chairmen waiting at the door of a great lady,

who

who ſeldom ſees company but on a Sunday, and then has always the happineſs of engaging a brilliant aſſembly at cards.

After I had recollected theſe incidents, I looked with leſs contempt upon our Neceſſitarian; and, to confeſs a truth, with leſs eſteem upon his preſent opponents. I took for granted, that this gentleman's opinion proceeded from a conſciouſneſs, that he was himſelf the ſlave of ſome or all of theſe vices and follies; and that he was prompted by ſomething like benevolence, to communicate to others a diſcovery, by which alone he had been able to quiet his own mind, and to regard himſelf rather as an object of pity than contempt. And indeed no man, without great incongruity, can affirm that he has powers which he does not exert, when to exert them is evidently his higheſt intereſt; nor ſhould he be permitted to arrogate the dignity of a free agent, who has once profeſſed himſelf to be the mere inſtrument of neceſſity.

While I was making theſe reflections, the huſband of Myrtilla came in; and to atone for any diſhonour, which cuſtom or prejudice may ſuppoſe to be reflected upon him by the unhappy *fatality* of his wife, I ſhall refer to him as an inconteſtible proof, that though there are ſome who have ſold themſelves to do evil, and become the bondmen of iniquity, yet there are others who preſerve the birthright of beings that are placed but a little lower than the Angels; and who may without reproach deny the doctrine of neceſſity, by which they are degraded to an equality with brutes that periſh. I acknowledge, indeed, that my friend has motives from which he acts; but his motives receive their force from reaſon illuminated by Revelation, and conſcience invigorated by hope. I acknowledge too, that he is under ſubjection to a maſter; but let it be remembered, that it is to Him only *whoſe ſervice is perfect freedom.*

THE ADVENTURER.

NUMBER XLIII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *April* 3, 1753.

Mobilitate viget ——— VIRG.

To the ADVENTURER.

SIR, *March* 12, 1753.

THE adulteration of the copper-coin, as it is highly pernicious to trade in general, ſo it more immediately affects the intinerant branches of it. Among theſe, at preſent, are to be found the only circulators of baſe metal; and, perhaps, the only dealers, who are obliged to take in payment ſuch counterfeits, as will find a currency no where elſe: and yet they are not allowed to raiſe the price of their commodities, though they are abridged of ſo conſiderable a portion of their profits.

A Tyburn execution, a duel, a moſt terrible fire, or a horrid barbarous bloody cruel and inhuman murder, was wont to bring in

vaſt revenues to the lower claſs of pamphleteers, who get their livelihood by vending theſe diurnal records publicly in the ſtreets: but ſince half-pence have been valued at no more than five-pence the pound weight, theſe occaſional peices will hardly anſwer the expences of printing and paper; and the ſervant-maid, who uſed to indulge her taſte for polite literature, by purchaſing *fifty new play-houſe-ſongs*, or a whole poetical ſheet of the *Yorkſhire garland* or *Glouceſterſhire tragedy*, for a half-penny; can now ſcarcely procure more than one ſingle ſlip of *I love Sue*, or the *Lovier's complaint*.

It is alſo obſervable, that the park no longer echoes with the ſhrill cry of "Toothpicks! Take you ſix, your honour, for a half-"penny," as it did when half-pence were half-pence worth. The vender contents herſelf with ſilently preſenting her little portable-ſhop; and guards againſt the rapacity of the buyer, by exhibiting a very ſmall parcel of her wares.

But the greateſt ſufferers are undoubtedly the numerous fraternity of beggers; for, as things are circumſtanced, it would be almoſt as profitable to work as to beg, were it not that many more are now induced to deal out their charity in what is of no other uſe to themſelves, in the hope of receiving ſeven fold in return. Indeed, ſince the uſual donation has been ſo much leſſened in its value, the beggers have been obſerved to be more vociferous and importunate. One of theſe orators, who takes his ſtand at Spring-gardens, now enforces his piteous complaint, with "Good Chri-"ſtians, one *good* half-penny to the ſtone-blind;" and another, who tells you he has loſt the uſe of his precious limbs, addreſſes your compaſſion by ſhewing a *bad* half-penny, and declaring that he is ready to periſh with hunger, having tried it in vain at twenty-three places to buy a bit of bread. Farthings, we are told, were formerly called in by the beggers as they threatned the ruin of their community. I ſhould not wonder, therefore, if this public ſpirited people were alſo to put a ſtop to the circulation of bad half-pence, by melting them down from time to time as they come into their hands. The experiment is worth making; and I am aſſured, that for ſome end or other orders will be iſſued out from the

the king of the beggers, to bring all their adulterated copper to their mint in the Borough, or their foundery in Moorfields.

I was led to the conſideration of this ſubject by ſome half-pence I had juſt received in change; among which one in particular attracted my regard, that ſeemed once to have borne the profile of King William, now ſcarcely viſible, as it was very much battered, and beſides other marks of ill uſage had a hole thro' the middle. As it happened to be the evening of a day of ſome fatigue, my reflexions did not much interrupt my propenſity to ſleep, and I inſenſibly fell into a kind of half-ſlumber; when to imagination the half-penny, which then lay before me upon the table, erected itſelf upon its rim, and from the royal lips ſtamped on its ſurface articulately uttered the following narration.

" Sir! I ſhall not pretend to conceal from you the illegitimacy " of my birth, or the baſeneſs of my extraction: and tho' I ſeem " to bear the venerable marks of old age, I received my being at " Birmingham not ſix months ago. From thence I was tranſ- " ported, with many of my brethren of different dates, characters, " and configurations, to a Jew-pedlar in Dukes-place, who paid " for us in ſpecie ſcarce a fifth part of our nominal and extrinſic " value. We were ſoon after ſeparately diſpoſed of, at a more " moderate profit, to coffee-houſes, chop-houſes, chandler-ſhops " and gin-ſhops.

" I had not been long in the world, before an ingenious tranſ- " muter of metals laid violent hands on me; and obſerving my " thin ſhape and flat ſurface, by the help of a little quickſilver " exalted me into a ſhilling. Uſe, however, ſoon degraded me " again to my native low ſtation; and I unfortunately fell into " the poſſeſſion of an urchin juſt breeched, who received me " as a Chriſtmas-box of his god-mother.

" A love of money is ridiculouſly inſtilled into children ſo early, " that before they can poſſibly comprehend the uſe of it, they " conſider it as of great value: I loſt, therefore, the very eſſence of

" my

" my being, in the cuſtody of this hopeful diſciple of avarice and " folly; and was kept only to be looked at and admired: but a " bigger boy after a while ſnatched me from him, and releaſed " me from my confinement.

" I now underwent various hardſhips among his play-fellows, " and was kicked about, huſtled, toſſed up, and chucked into " holes; which very much battered and impaired me: but I " ſuffered moſt by the pegging of tops, the marks of which I have " borne about me to this day. I was in this ſtate the unwitting " cauſe of rapacity, ſtrife, envy, rancour, malice and revenge, " among the little apes of mankind; and became the object and " the nurſe of thoſe paſſions which diſgrace human nature, while " I appeared only to engage children in innocent paſtimes. At " length I was diſmiſſed from their ſervice, by a throw with a " barrow-woman for an orange.

" FROM her it is natural to conclude, I poſted to the gin- " ſhop; where, indeed, it is probable I ſhould have immediately " gone, if her huſband, a foot-ſoldier, had not wreſted me from " her, at the expence of a bloody noſe, black eye, ſcratched face, " and torn regimentals. By him I was carried to the Mall in " St. James's Park; where—I am aſhamed to tell how I parted " from him—Let it ſuffice, that I was ſoon after ſafely depoſited " in a night-cellar.

" FROM hence I got into the coat-pocket of a BLOOD, and " remained there with ſeveral of my brethren for ſome days un- " noticed. But one evening, as he was reeling home from the " tavern, he jirked a whole handful of us thro' a ſaſh-window into " the dining-room of a tradeſman, who he remembered had been " ſo unmannerly to him the day before, as to deſire payment of " his bill. We repoſed in ſoft eaſe on a fine Turkey carpet till " the next morning, when the maid ſwept us up; and ſome of us " were allotted to purchaſe tea, ſome to buy ſnuff, and I myſelf " was immediately trucked away at the door for the *Sweetheart's* " *Delight*.

" IT

" It is not my deſign to enumerate every little accident that " has befallen me, or to dwell upon trivial and indifferent cir- " cumſtances, as is the practice of thoſe important egotiſts, who " write narratives, memoirs, and travels. As uſeleſs to the com- " munity as my ſingle ſelf may appear to be, I have been the in- " ſtrument of much good and evil in the intercourſe of man- " kind: I have contributed no ſmall ſum to the revenues of the " crown, by my ſhare in each news paper; and in the con- " ſumption of tobacco, ſpirituous liquors, and other taxable com- " modities. If I have encouraged debauchery, or ſupported ex- " travagance; I have alſo rewarded the labours of induſtry, and " relieved the neceſſities of indigence. The poor acknowledge " me as their conſtant friend; and the rich, tho' they affect to " ſlight me and treat me with contempt, are often reduced by " their follies to diſtreſſes which it is even in my power to " relieve.

" The preſent exact ſcrutiny into our conſtitution has, indeed, " very much obſtructed and embarraſſed my travels; tho' I could " not but rejoice in my condition laſt Tueſday, as I was de- " barred having any ſhare in maiming bruiſing and deſtroying the " innocent victims of vulgar barbarity: I was happy in being con- " fined to the mock-encounters with feathers and ſtuffed leather; " a childiſh ſport, rightly calculated to initiate tender minds in " arts of cruelty, and prepare them for the exerciſe of inhumanity " on helpleſs animals!

" I ſhall conclude, Sir, with informing you by what means " I came to you in the condition you ſee. A Choice Spirit, a " member of the *Kill-Care Club*, broke a link-boy's pate with me " laſt night, as a reward for lighting him acroſs the kennel. The " lad waſted half his tar-flambeau in looking for me; but I " eſcaped his ſearch, being lodged ſnugly againſt a poſt. This " morning a pariſh girl picked me up, and carried me with raptures " to the next baker's ſhop to purchaſe a roll. The maſter, who " was church-warden, examined me with great attention, and " then gruffly threatning her with Bridewell for putting-off bad

" money,

" money, knocked a nail thro' my middle, and faſtened me to " the counter: but the moment the poor hungry child was " gone, he whipt me up again, and ſending me away with others " in 'change to the next cuſtomer, gave me this opportunity of " relating my adventures to you."

WHEN I awaked, I found myſelf ſo much invigorated by my nap, that I immediately wrote down the ſtrange ſtory which I had juſt heard; and as it is not totally deſtitute of uſe and entertainment, I have ſent it to you, that by means of your paper it may be communicated to the public.

I am, SIR,

A Your humble Servant,

TIM. TURNPENNY.

THE ADVENTURER.

NUMBER XLIV.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *April* 7, 1753.

Arcanum neque tu ſcrutaberis ullius unquam;
Commiſſumque teges, et vino tortus, et irâ.

HOR.

I OWE the following paper to an unknown correſpondent, who ſent it to Mr. Payne a few days ago, directed to the ADVENTURER. As I have no objection to the general principles upon which it is written, I have taken the firſt opportunity to communicate it to the Public: the ſubject is unqueſtionably of great importance; and as I think it is far from being exhauſted, it may poſſibly produce another lucubration.

AMONGST all the beauties and excellencies of the ancient writers, of which I profeſs myſelf an admirer, there are none which ſtrike me with more veneration, than the precepts they have delivered to us for our conduct in ſociety. The fables of the poets, and the narrations of the hiſtorians, amaze and delight us with their reſpective qualifications: but we feel ourſelves particularly concerned, when a moral virtue, or a ſocial obligation is ſet before us, the practice of which is our indiſpenſable duty: and, perhaps, we are more ready to obſerve theſe inſtructions, or at leaſt acquieſce ſooner in the propriety of them, as the authority of the teacher is unqueſtionable, the addreſs not particularly confined or levelled, and the cenſure conſequently leſs dogmatical.

OF all the virtues which the ancients poſſeſſed, the zeal and fidelity of their friendſhips appear to me, as the higheſt diſtinctions of their characters. Private perſons, and particular affinities amongſt them, have been long celebrated and admired: and if we examine their conduct as companions, we ſhall find, that the rites of their religion were not more ſacred, more ſtrongly ratified, or more ſeverely preſerved, than their laws of ſociety.

THE table of friendſhip, and the altar of ſacrifice, were equally incontaminated: the myſteries of Bacchus were enveloped with as many leaves, as thoſe of Ceres; and the profanation of either deity, excluded the offenders from the aſſemblies of men: the revealer was judged accurſed, and impiety was thought to accompany his ſteps.

WITHOUT

WITHOUT inveighing againſt the practice of the preſent times, or comparing it with that of the paſt, I ſhall only remark, that if we cannot meet together upon the honeſt principles of ſocial beings, there is reaſon to fear, that we are placed in the moſt unfortunate and lamentable Æra ſince the creation of mankind. It is not the increaſe of vices inſeparable from humanity, that alarms us; the riots of the licentious, or the outrages of the profligate; but it is the abſence of that integrity, the neglect of that virtue, the contempt of that honour, which by connecting individuals formed ſociety, and without which ſociety can no longer ſubſiſt.

FEW men are calculated for that cloſe connection, which we diſtinguiſh by the appellation of friendſhip; and we well know the difference between a friend and an acquaintance: the acquaintance is in a poſt of progreſſion; and after having paſſed through a courſe of proper experience, and given ſufficient evidence of his merit, takes a new title, and ranks himſelf higher. He muſt now be conſidered as in a place of conſequence; in which all the ornaments of our nature are neceſſary to ſupport him. But the great requiſites, thoſe without which all others are uſeleſs, are fidelity and taciturnity. He muſt not only be ſuperior to loquacious imbecility, he muſt be well able to repreſs the attacks of curioſity; and to reſiſt thoſe powerful engines that will be employed againſt him, wine and reſentment. Such are the powers that he muſt conſtantly exert, after a truſt is repoſed in him: and that he may not overload himſelf, let him not add to his charge, by his own

en-

enquiries; let it be a devolved not an accquired commiſſion. Thus accoutred,

——*Sub iiſdem*
Sit trabibus, fragilemque mecum
Solvat Phaſelon.

THERE are as few inſtigations in this country to a breach of confidence, as ſincerity can rejoice under. The betrayer is for ever ſhut out from the ways of men, and his diſcoveries are deemed the effects of malice. We wiſely imagine, he muſt be actuated by other motives than the promulgation of truth; and we receive his evidence, however we may uſe it, with contempt. Political exigencies may require a ready reception of ſuch private advices: but tho' the neceſſities of government admit the intelligence, the wiſdom of it but barely encourages the intelligencer. There is no name ſo odious to us, as that of an Informer. The very alarm in our ſtreets at the approach of one, is a ſufficient proof of the general abhorrence of this character.

SINCE theſe are the conſequential conditions upon which men acquire this denomination, it may be aſked what are the inducements to the treachery. I do not ſuppoſe it always proceeds from the badneſs of the mind; and indeed I think it is impoſſible that it ſhould: weakneſs diſcovers, what malignity propagates; 'till at laſt, confirmation is required, with all the ſolemnity of proof, from the firſt author of the report; who only deſigned to gratify his own loquacity, or the importunity of his companion.

An

An idle vanity inclines us to enumerate our parties of mirth and friendſhip; and we believe our importance is increaſed, by a recapitulation of the diſcourſe, of which we were ſuch diſtinguiſhed ſharers: and to ſhow that we were eſteemed fit to be entruſted with affairs of great concern and privacy, we notably give in our detail of them.

THERE is, beſides, a very general inclination amongſt us to hear a ſecret, to whomſoever it relates, known or unknown to us, of whatever import, ſerious or trifling, ſo it be but a ſecret: the delight of telling it, and of hearing it, are nearly proportionate and equal. The poſſeſſor of the valuable treaſure, appears indeed rather to have the advantage; and he ſeems to claim his ſuperiority. I have diſcovered at once in a large company, by an air and deportment that is aſſumed upon ſuch occaſions, who it is that is conſcious of this happy charge: he appears reſtleſs and full of doubt for a conſiderable time; has frequent conſultations with himſelf, like a bee undetermined where to ſettle in a variety of ſweets; 'till at laſt, one happy ear attracts him more forcibly than the reſt, and there he fixes, *ſtealing and giving odours.*

IN a little time it becomes a matter of great amazement, that the whole town is as well acquainted with the ſtory, as the two who were ſo buſily engaged: and the conſternation is greater, as each reporter is confident, that he only communicated it to one perſon. " A report," ſays Strada," " thus tranſmitted from one " to one, is like a drop of water at the top of a houſe; it de- " ſcends but from tile to tile, yet at laſt makes its way to the " guttur,

" guttur, and then is involved in the general ſtream." And if I may add to the compariſon, the drop of water, after its progreſs through all the channels of the ſtreets, is not more contaminated with filth and dirt, than a ſimple ſtory, after it has paſſed through the mouths of a few modern tale-bearers.

THE ADVENTURER.

NUMBER XLV.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *April* 10, 1753.

Nulla fides regni ſociis, omniſque poteſtas
Impatiens conſortis erit. LUCAN.

IT is well known, that many things appear plauſible in ſpeculation, which can never be reduced to practice; and that of the numberleſs projects that have flattered mankind with theoretical ſpeciouſneſs, few have ſerved any other purpoſes than to ſhew the ingenuity of their contrivers. A voyage to the moon, however romantic and abſurd the ſcheme may now appear, ſince the properties of air have been better underſtood, ſeemed highly probable to many of the aſpiring wits in the laſt century, who began to doat upon their gloſſy plumes, and fluttered with impatience for the hour of their departure.

——— Pereant veſtigia mille
Ante fugam, abſentemque ferit gravis ungula campum.

AMONG the fallacies which only experience can detect, there are ſome of which ſcarcely experience itſelf can deſtroy the influence; ſome which, by a captivating ſhew of indubitable certainty, are perpetually gaining upon the human mind; and which, though every trial ends in diſappointment, obtain new credit as the ſenſe of miſcarriage wears gradually away, perſuade us to try again what we have tried already, and expoſe us by the ſame failure to double vexation.

OF this tempting this deluſive kind, is the expectation of great performances by confederated ſtrength. The ſpeculatiſt, when he has carefully obſerved how much may be performed by a ſingle hand, calculates by a very eaſy operation the force of thouſands, and goes on accumulating power till reſiſtance vaniſhes before it; then rejoices in the ſucceſs of his new ſcheme, and wonders at the folly or idleneſs of former ages, who have lived in want of what might ſo readily be procured, and ſuffered themſelves to be debarred from happineſs by obſtacles which one united effort would have ſo eaſily ſurmounted.

BUT this gigantic phantom of collective power vaniſhes at once into air and emptineſs, at the firſt attempt to put it into action. The different apprehenſions, the diſcordant paſſions, the jarring intereſts of men, will ſcarcely permit that many ſhould unite in one undertaking.

OF a great and complicated deſign, ſome will never be brought to diſcern the end; and of the ſeveral means by which it may be accom-

accompliſhed, the choice will be a perpetual ſubject of debate, as every man is ſwayed in his determination by his own knowledge or convenience. In a long ſeries of action ſome will languiſh with fatigue, and ſome be drawn off by preſent gratifications; ſome will loiter becauſe others labour, and ſome will ceaſe to labour becauſe others loiter; and if once they come within proſpect of ſucceſs and profit, ſome will be greedy and others envious; ſome will undertake more than they can perform, to enlarge their claims of advantage; ſome will perform leſs than they undertake, leſt their labours ſhould turn chiefly to the benefit of others.

THE hiſtory of mankind informs us, that a ſingle power is very ſeldom broken by a confederacy. States of different intereſts, and aſpects malevolent to each other, may be united for a time by common diſtreſs; and in the ardour of ſelf-preſervation fall unanimouſly upon an enemy by whom they are all equally endangered. But if their firſt attack can be withſtood, time will never fail to diſſolve their union: ſucceſs and miſcarriage will be equally deſtructive: after the conqueſt of a province, they will quarrel in the diviſion; after the loſs of a battle, all will be endeavouring to ſecure themſelves by abandoning the reſt.

FROM the impoſſibility of confining numbers to the conſtant and uniform proſecution of a common intereſt, ariſes the difficulty of ſecuring ſubjects againſt the incroachment of governors. Power is always gradually ſtealing away from the many to the few, becauſe the few are more vigilant and conſiſtent; it ſtill contracts to a ſmaller number, till in time it centers in a ſingle perſon.

THUS all the forms of government inſtituted among mankind, perpetually tend towards monarchy; and power, however diffuſed through

through the whole community, is by negligence or corruption, commotion or diſtreſs, repoſed at laſt in the chief magiſtrate.

THERE *never appear*, ſays SWIFT, *more than five or ſix men of genius in an age; but if they were united, the world could not ſtand before them.* It is happy, therefore, for mankind, that of this union there is no probability. As men take in a wider compaſs of intellectual ſurvey, they are more likely to chuſe different objects of purſuit; as they ſee more ways to the ſame end, they will be leſs eaſily perſuaded to travel together; as each is better qualified to form an independent ſcheme of private greatneſs, he will reject with greater obſtinacy the project of another; as each is more able to diſtinguiſh himſelf as the head of a party, he will leſs readily be made a follower or an aſſociate.

THE reigning philoſophy informs us, that the vaſt bodies which conſtitute the univerſe, are regulated in their progreſs through the etherial ſpaces, by the perpetual agency of contrary forces; by one of which they are reſtrained from deſerting their orbits, and loſing themſelves in the immenſity of heaven; and held off by the other from ruſhing together, and cluſtering round their centre with everlaſting coheſion.

THE ſame contrariety of impulſe may be perhaps diſcovered in the motions of men: we are formed for ſociety, not for combination; we are equally unqualified to live in a cloſe connection with our fellow beings, and in total ſeparation from them: we are attracted towards each other by general ſympathy, but kept back from contact by private intereſts.

SOME

SOME philoſophers have been fooliſh enough to imagine, that improvements might be made in the ſyſtem of the univerſe, by a different arrangement of the orbs of heaven; and politicians, equally ignorant and equally preſumptuous, may eaſily be led to ſuppoſe, that the happineſs of our world would be promoted by a different tendency of the human mind. It appears, indeed, to a ſlight and ſuperficial obſerver, that many things impracticable in our preſent ſtate, might be eaſily effected, if mankind were better diſpoſed to union and co-operation: but a little reflection will diſcover, that if confederacies were eaſily formed, they would loſe their efficacy, ſince numbers would be oppoſed to numbers, and unanimity to unanimity; and inſtead of the preſent petty competitions of individuals or ſingle families, multitudes would be ſupplanting multitudes, and thouſands plotting againſt thouſands.

THERE is no claſs of the human ſpecies, of which the union ſeems to have been more expected, than of the learned: the reſt of the world have almoſt always agreed, to ſhut ſcholars up together in colleges and cloiſters; ſurely not without hope, that they would look for that happineſs in concord, which they were debarred from finding in variety; and that ſuch conjunctions of intellect would recompenſe the munificence of founders and patrons, by performances above the reach of any ſingle mind.

BUT Diſcord, who found means to roll her apple into the banquetting chamber of the Goddeſſes, has had the addreſs to ſcatter her laurels in the ſeminaries of learning. The friendſhip of ſtudents and of beauties is for the moſt part equally ſincere, and equally durable: as both depend for happineſs on the regard of others, on that of which the value ariſes merely from compariſon, they are both

both expoſed to perpetual jealouſies, and both inceſſantly employed in ſchemes to intercept the praiſes of each other.

I am, however, far from intending to inculcate, that this confinement of the ſtudious to ſtudious companions has been wholly without advantage to the public: neighbourhood, where it does not conciliate friendſhip, incites competition; and he that would contentedly reſt in a lower degree of excellence, where he had no rival to dread, will be urged by his impatience of inferiority to inceſſant endeavours after great attainments.

These ſtimulations of honeſt rivalry, are, perhaps, the chief effects of academies and ſocieties; for whatever be the bulk of their joint labours, every ſingle piece is always the production of an individual, that owes nothing to his collegues but the contagion of diligence, a reſolution to write becauſe the reſt are writing, and the ſcorn of obſcurity while the reſt are illuſtrious.

T

THE ADVENTURER.

NUMBER XLVI.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *April* 14, 1753.

Μισῶ μνήμονα Συμπότην. Prov. Gr.

IT has been remarked, that men are generally kind in proportion as they are happy; and it is ſaid even of the devil, that he is good humoured when he is pleaſed. Every act therefore, by which another is injured, from whatever motive, contracts more guilt and expreſſes greater malignity, if it is committed in thoſe ſeaſons, which are ſet apart to pleaſantry and good humour, and brightened with enjoyments peculiar to rational and ſocial beings.

DETRACTION is among thoſe vices, which the moſt languid virtue has ſufficient force to prevent; becauſe, by detraction, that

is not gained which is taken away: "he who filches from me my "good name," ſays Shakeſpear, "enriches not himſelf, but makes "me poor indeed:" as nothing, therefore, degrades human nature more than detraction, nothing more diſgraces converſation. The detractor, as he is the loweſt moral character, reflects greater diſhonour upon his company, than the hangman; and he, whoſe diſpoſition is a ſcandal to his ſpecies, ſhould be more diligently avoided, than he who is ſcandalous only by his office.

BUT for this practice, however vile, ſome have dared to apologize, by contending that the report by which they injured an abſent character, was true: this, however, amounts to no more, than that they have not complicated malice with falſhood, and that there is ſome difference between detraction and ſlander. To relate all the ill that is true of the beſt man in the world, would probably render him the object of ſuſpicion and diſtruſt; and if this practice was univerſal, mutual confidence and eſteem, the comforts of ſociety, and the endearments of friendſhip, would be at an end.

THERE is ſomething unſpeakably more hateful in thoſe ſpecies of villainy by which the law is evaded, than in thoſe by which it is violated and defied. Courage has ſometimes preſerved rapacity from abhorrence, as beauty has been thought to apoligize for proſtitution; but the injuſtice of cowardice is univerſally abhorred, and like the lewdneſs of deformity has no advocate. Thus hateful are the wretches who detract with caution; and while they perpetrate the wrong, are ſolicitous to avoid the reproach: they do not ſay that Chloé forfeited her honour to Lyſander, but they ſay that ſuch a report has been ſpread they know not how true. Thoſe who propagate theſe reports, frequently invent them; and it is no breach of charity to ſuppoſe this to be always the caſe; becauſe no man

man who ſpreads detraction, would have ſcrupled to produce it; and he who ſhould diffuſe poiſon in a brook, would ſcarce be acquitted of a malicious deſign, though he ſhould allege that he received it of another who is doing the ſame elſewhere.

WHATEVER is incompatible with the higheſt dignity of our nature, ſhould indeed be excluded from our converſation: as companions, not only that which we owe to ourſelves but to others, is required of us; and they who can indulge any vice in the preſence of each other, are become obdurate in guilt and inſenſible to infamy.

REVERENCE THY SELF, is one of the ſublime precepts of that amiable philoſopher, whoſe humanity alone was an inconteſtable proof the dignity of his mind: PYTHAGORAS, in his idea of virtue, comprehended intellectual purity; and he ſuppoſed, that by him who reverenced himſelf, thoſe thoughts would be ſuppreſſed by which a being capable of virtue is degraded: this divine precept evidently preſuppoſes a reverence of others, by which men are reſtrained from more groſs immoralities; and with which he hoped a reverence of ſelf would alſo co-operate as an auxiliary motive.

THE great duke of MARLBOROUGH, who was perhaps the moſt accompliſhed gentleman of his age, would never ſuffer any approaches to obſcenity in his preſence; and it was ſaid by the late lord Cobham, that he did not reprove it as an immorality in the ſpeaker, but reſented it as an indignity to himſelf: and it is evident, that to ſpeak evil of the abſent, to utter lewdneſs, blaſphemy, or treaſon, muſt degrade not only him who ſpeaks, but thoſe who hear; for ſurely that dignity of character which a man ought always to ſuſtain, is in danger, when he is made the confident of treachery, detraction, impiety, or luſt: for he, who in converſation diſplays his own vices, imputes them; as he who boaſts to another of a robbery, preſuppoſes that he is a thief.

It ſhould be a general rule, never to utter any thing in converſation which would juſtly diſhonour us if it ſhould be reported to the world: if this rule could be always kept, we ſhould be ſecure in our own innocence againſt the craft of knaves and paraſites, the ſtratagems of cunning and the vigilance of envy.

But after all the bounty of nature, and all the labour of virtue, many imperfections will be ſtill diſcerned in human beings, even by thoſe who do not ſee with all the perſpicacity of human wiſdom: and he is guilty of the moſt aggravated detraction, who reports the weakneſs of a good mind diſcovered in an unguarded hour; ſomething which is rather the effect of negligence, than deſign; rather a folly, than a fault; a ſally of vanity, rather than an eruption of malevolence. It has therefore been a maxim inviolably ſacred among good men, never to diſcloſe the ſecrets of private converſation; a maxim, which though it ſeems to ariſe from the breach of ſome other, does yet imply that general rectitude, which is produced by a conſciouſneſs of virtuous dignity, and a regard to that reverence which is due to ourſelves and others; for to conceal any immoral purpoſe, which to diſcloſe is to diſappoint; any crime, which to hide is to countenance; or any character, which to avoid is to be ſafe; as it is incompatible with virtue, and injurious to ſociety, can be a law only among thoſe who are enemies to both.

Among ſuch, indeed, it is a law which there is ſome degree of obligation to fulfil; and the ſecrets even of their converſation are, perhaps, ſeldom diſcloſed, without an aggravation of their guilt: it is the intereſt of ſociety, that the veil of taciturnity ſhould be drawn over the myſteries of drunkenneſs and leudneſs: and to hide even the machinations of envy, ambition, or revenge, if they

happen

happen to mingle in theſe Orgies among the rites of Bacchus; ſeems to be the duty of the initiated, though not of the prophane.

IF he, who has aſſociated with robbers, who has repoſed and accepted a truſt, and whoſe guilt is a pledge of his fidelity, ſhould betray his aſſociates for hire; if he is urged to ſecure himſelf, by the anxiety of ſuſpicion, or the terrors of cowardice; or to puniſh others, by the importunity of reſentment and revenge; though the public receives benefit from his conduct, and may think it expedient to reward him, yet he has only added to every other ſpecies of guilt, that of treachery to his friends: he has demonſtrated, that he is ſo deſtitute of virtue, as not to poſſeſs even thoſe vices which reſemble it; and that he ought to be cut off as totally unfit for human ſociety, but that, as poiſon is an antidote to poiſon, his crimes are a ſecurity againſt the crimes of others.

IT is, however, true, that if ſuch an offender is ſtung with remorſe; if he feels the force of higher obligations, than thoſe of an iniquitous compact; and if urged by a deſire to atone for the injury which he has done to ſociety, he gives in his information, and delivers up his aſſociates, with whatever reluctance, to the laws; by this ſacrifice he ratifies his repentance, he becomes again the friend of his country, and deſerves not only protection but eſteem: for the ſame action may be either virtuous or vicious, and may deſerve either honour or infamy, as it may be performed upon different principles; and, indeed, no action can be morally claſſed or eſtimated, without ſome knowledge of the motive by which it is produced.

BUT as there is ſeldom any other clue to the motives of particular actions, than the general tenor of his life by whom they

are

are performed; and as the lives of thoſe who ſerve their country by bringing its enemies to puniſhment, are commonly flagitious in the higheſt degree; the ideas of this ſervice and the moſt ſordid villainy are ſo connected, that they always recur together: if only this part of a character is known, we immediately infer that the whole is infamous; and it is, therefore, no wonder, that the name by which it is expreſſed, eſpecially when it is uſed to denominate a profeſſion, ſhould be odious; or that a good man ſhould not always have ſufficient fortitude, to ſtrike away the maſk of diſſimulation, and direct the ſword of juſtice.

But whatever may be thought of thoſe, who diſcharge their obligations to the public by treachery to their companions; it cannot be pretended, that he, to whom an immoral deſign is communicated by inadvertence or miſtake, is under any private obligation to conceal it: the charge which devolves upon him, he muſt inſtantly renounce; for while he heſitates, his virtue is ſuſpended: and he who communicates ſuch deſign to another, not by inadvertence or miſtake, but upon preſumption of concurrence, commits an outrage upon his honour and defies his reſentment.

Let none, therefore, be encouraged to prophane the rites of converſation, much leſs of friendſhip, by ſuppoſing there is any law, which ought to reſtrain the indignation of virtue, or deter repentance from reparation.

THE ADVENTURER.

NUMBER XLVII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *April* 17, 1753.

——————*Multi*
Committunt eadem diverſo crimina fato;
Ille crucem pretium ſceleris tulit, hic diadema. JUV.

MAN, though as a rational being he has thought fit to ſtile himſelf the lord of the creation, is yet frequently the voluntary ſlave of prejudice and cuſtom; the moſt general opinions are often abſurd, and the prevailing principles of action ridiculous.

IT may, however, be allowed, that if in theſe inſtances, reaſon always appeared to be overborne by the importunity of appetite; if the future was ſacrificed to the preſent, and hope renounced only for poſſeſſion; there would not be much cauſe for wonder: but that man ſhould draw abſurd concluſions, contrary to his immediate intereſt; that he ſhould even at the riſque of life, gratify thoſe

vices in ſome, which in others he puniſhes with a gibbet or a wheel, is in the higheſt degree aſtoniſhing; and is ſuch an inſtance of the weakneſs of our reaſon, and the fallibility of our judgment, as ſhould incline us to accept with gratitude of that guidance which is from above.

But if it is ſtrange that one man has been immortalized as a God, and another put to death as a felon, for actions which have the ſame motive and the ſame tendency, merely becauſe they were circumſtantially different; it is yet more ſtrange, that this difference has always been ſuch as increaſes the abſurdity; and that the action which expoſes a man to infamy and death, wants only greater aggravation of guilt, and more extenſive and pernicious effects, to render him the object of veneration and applauſe.

Bagshot, the robber, having loſt the booty of a week among his aſſociates at hazard, loaded his piſtols, mounted his horſe, and took the Kentiſh road, with a reſolution not to return till he had recruited his purſe. Within a few miles of London, juſt as he heard a village clock ſtrike nine, he met two gentlemen in a poſt-chaiſe which he ſtopped. One of the gentlemen immediately preſented a piſtol, and at the ſame time a ſervant rode up armed with a blunderbuſs. The robber, perceiving that he ſhould be vigorouſly oppoſed, turned off from the chaiſe and diſcharged a piſtol at the ſervant, who inſtantly fell dead from his horſe. The gentlemen had now leaped from the chaiſe: but the foremoſt receiving a blow on his head with the ſtock of the piſtol that had been juſt fired, reeled back a few paces: the other having fired at the murderer without ſucceſs, attempted to diſmount him and ſucceeded; but while they were grappling with each other, the villain drew a knife, and ſtabbed his antagoniſt to the heart. He then, with the calm intrepidity of a hero who is familiar with danger, proceeded to rifle the pockets of the dead; and the ſurvivor having recovered from the blow, and being imperiouſly commanded to deliver, was now obliged to comply. When the victor had thus obtained the pecuniary reward of his proweſs, he determined to loſe no part of the glory which as a conqueror was now in his power: turning, therefore, to the unhappy gentleman whom he had plundered, he condeſcended to inſult him with the applauſe of conſcious ſuperiority;

rity; he told him, that he had never robbed any perſons who behaved better; and as a tribute due to the merit of the dead, and a token of his eſteem for the living, he generouſly threw him back a ſhilling to prevent his being ſtopped at the turnpike.

He now remounted his horſe, and ſet off towards London: but at the turnpike, a coach that was paying the toll obſtructed his way; and by the light of the flambeau that was behind it, he diſcovered that his coat was much ſtained with blood: this diſcovery threw him into ſuch confuſion, that he attempted to ruſh by; he was, however, prevented; and his appearance giving great reaſon to ſuſpect his motive, he was ſeized and detained.

In the coach were two ladies, and a little boy about five years old. The ladies were greatly alarmed, when they heard that a perſon was taken who was ſuppoſed to have juſt committed a robbery and a murder: they aſked many queſtions with great eagerneſs; but their inquiries were little regarded, till a gentleman rode up, who ſeeing their diſtreſs offered his aſſiſtance. The elder of the two ladies acquainted him, that her huſband Sir Harry Freeman was upon the road in his return from Graveſend, where he had been to receive an only ſon upon his arrival from India, after an abſence of near ſix years; that herſelf and her daughter in-law were come out to meet them, but were terrified with the apprehenſion that they might have been ſtopped by the man who had juſt been taken into cuſtody. Their attention was now ſuddenly called to the other ſide of the coach by the child, who cried out in a tranſport of joy, "there is my grand papa." This was indeed the ſurvivor of the three who had been attacked by Bagshot: he was mounted on his ſervant's horſe, and rode ſlowly by the ſide of the chaiſe in which he had juſt placed the body of his ſon, whoſe countenance was diſfigured with blood, and whoſe features were ſtill impreſſed with the agonies of death. Who can expreſs the grief, horror, and deſpair, with which a father exhibited this ſpectacle to a mother and a wife, who expected a ſon and a huſband, with all the tenderneſs and ardour of conjugal and parental affection; who had long regretted his abſence, who had anticipated the joy of his return, and were impatient to put into his arms a pledge of his love which he had never ſeen.

I will not attempt to deſcribe that diſtreſs, which tears would not have ſuffered me to behold: let it ſuffice, that ſuch was its effect upon thoſe who were preſent, that the murderer was not without difficulty conducted alive to the priſon; and I am confident, that few who read this ſtory, would have heard with regret that he was torn to pieces by the way.

But before they congratulate themſelves upon a ſenſe, which always diſtinguiſhes right and wrong by ſpontaneous approbation and cenſure; let them tell me, with what ſentiments they read of a youthful monarch, who at the head of an army in which every man became a hero by his example, paſſed over mountains and deſarts, in ſearch of new territories to invade, and new potentates to conquer; who routed armies which could ſcarce be numbered, and took cities which were deemed impregnable. Do they not follow him in the path of ſlaughter with horrid complacency? and when they ſee him deluge the peaceful fields of induſtrious ſimplicity with blood, and leave them deſolate to the widow and the orphan of the poſſeſſor, do they not grow frantic in his praiſe, and concur to deify the mortal who could conquer only for glory, and return the kingdoms that he won?

To theſe queſtions, I am confident the greater part of mankind muſt anſwer in the affirmative; and yet nothing can be more abſurd than their different apprehenſions of the Hero and the Thief.

The conduct of Bagshot and Alexander had in general the ſame motives, and the ſame tendency; they both ſought a private gratification at the expence of others; and every circumſtance in which they differ, is greatly in favour of Bagshot.

Bagshot, when he had loſt his laſt ſhilling, had loſt the power of gratifying every appetite whether criminal or innocent; and the recovery of this power, was the object of his expedition.

Alexander, when he ſet out to conquer the world, poſſeſſed all that Bagshot hoped to acquire, and more; all his appetites and paſſions were gratified, as far as the gratification of them was poſſible; and as the force of temptation is always ſuppoſed pro-

por-

portionably to extenuate guilt, ALEXANDER's guilt was evidently greater than BAGSHOT's, becauſe it cannot be pretended that his temptation was equal.

BUT though ALEXANDER could not equally increaſe the means of his own happineſs, yet he produced much more dreadful and extenſive evil to ſociety in the attempt. BAGSHOT killed two men; and I have related the murder and its conſequences, with ſuch particulars as uſually rouze that ſenſibility, which often lies torpid during narratives of general calamity. ALEXANDER, perhaps, deſtroyed a million; and whoever reflects, that each individual of this number had ſome tender attachments which were broken by his death; ſome parent or wife, with whom he mingled tears in the parting embrace, and who longed with fond ſolicitude for his return; or, perhaps, ſome infant whom his labour was to feed, and his vigilance protect; will ſee, that ALEXANDER was more the peſt of ſociety than BAGSHOT, and more deſerved a gibbet in the proportion of a million to one.

IT may, perhaps, be thought abſurd to inquire into the virtues of BAGSHOT's character; and yet virtue has never been thought incompatible with that of ALEXANDER. ALEXANDER, we are told, gave proof of his greatneſs of mind, by his contempt of danger; but as BAGSHOT's danger was equally voluntary and imminent, there ought to be no doubt but that his mind was equally great. ALEXANDER, indeed, gave back the kingdoms that he won; but after the conqueſt of a kingdom, what remained for ALEXANDER to give? To a prince, whoſe country he had invaded with unprovoked hoſtility, and from whom he had violently wreſted the bleſſings of peace, he gave a dominion over the widows and orphans of thoſe he had ſlain; the tinſel of dependent greatneſs, and the badge of royal ſubjection. And does not BAGSHOT deſerve equal honour, for throwing back a ſhilling to the man, whoſe perſon he had inſulted, and whoſe ſon he had ſtabbed to the heart? ALEXANDER did not raviſh or maſſacre the women whom he found in the tent of Darius; neither did honeſt BAGSHOT kill the gentleman whom he had plundered, when he was no longer able to reſiſt.

IF

If BAGSHOT, then, is juſtly dragged to priſon, amidſt the tumult of rage, menaces, and execrations; let ALEXANDER, whom the lords of reaſon have extolled for ages, be no longer thought worthy of a triumph.

As the acquiſition of honour is frequently a motive to the riſque of life, it is of great importance to confer it only upon virtue; and as honour is conferred by the public voice, it is of equal moment to ſtrip thoſe vices of their diſguiſe which have been miſtaken for virtue. The wretches who compoſe the army of a tyrant, are aſſociated by folly in the ſervice of rapine and murder: and that men ſhould imagine they were deſerving honour by the maſſacre of each other, merely to flatter ambition with a new title, is, perhaps, as inſcrutable a myſtery as any that has perplexed reaſon, and as groſs an abſurdity as any that has diſgraced it. It is not, indeed, ſo much to puniſh vice, as to prevent miſery, that I wiſh to ſee it always branded with infamy; for even the ſucceſſes of vice terminate in the anguiſh of diſappointment. To ALEXANDER, the fruit of all his conqueſts was tears; and whoever goes about to gratify intemperate wiſhes, will labour to as little purpoſe, as he who ſhould attempt to fill a ſieve with water.

I was accidentally led to purſue my ſubject in this train, by the ſight of an hiſtorical chart, in which the riſe, the progreſs, the declenſion, and duration of empire, are repreſented by the arrangement of different colours; and in which, not only extent, but duration is rendered a ſenſible object. The Grecian empire, which is diſtinguiſhed by a deep red, is a long but a narrow line; becauſe, though ALEXANDER marked the world with his colour from Macedonia to Egypt, yet the colours peculiar to the hereditary potentates whom he diſpoſſeſſed, again took place upon his death: and indeed, the queſtion, whoſe name ſhall be connected with a particular country as its king; is, to thoſe who hazard life in the deciſion, as trifling, as whether a ſmall ſpot in a chart ſhall be ſtained with red or yellow. That man ſhould be permitted to decide ſuch queſtions by means ſo dreadful, is a reflection under which he only can rejoice, who believes that GOD ONLY REIGNS; and can appropriate the promiſe, that ALL THINGS SHALL WORK TOGETHER FOR GOOD.

THE ADVENTURER.

NUMBER XLVIII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *April* 21, 1753.

Ibat triumphans Virgo——
Sunt qui rogatam rettulerint preces
Tuliſſe CHRISTO, *redderet ut reo*
Lumen jacenti, tum invenit halitum
Vitæ innovatum, viſibus integris. PRUDENT.

TO LOVE AN ENEMY, is the diſtinguiſhing characteriſtic of a religion, which is not of man but of GOD. It could be delivered as a precept only by HIM, who lived and died to eſtabliſh it by his example.

AT the cloſe of that ſeaſon, in which human frailty has commemorated ſufferings which it could not ſuſtain, a ſeaſon in which the moſt zealous devotion can only ſubſtitute a change of food for a total abſtinence of forty days; it cannot ſurely be incongruous to conſider, what approaches we can make to that divine love which

 theſe

theſe ſufferings expreſſed, and how far man in imitation of his SAVIOUR can bleſs thoſe who curſe him, and return good for evil.

WE cannot, indeed, behold the example but at a diſtance; nor conſider it without being ſtruck with a ſenſe of our own debility: every man who compares his life with this divine rule, inſtead of exulting in his own excellence, will ſmite his breaſt like the publican, and cry out, "GOD be merciful to me a ſinner!" Thus to acquaint us with ourſelves, may, perhaps, be one uſe of the precept; but the precept cannot ſurely be conſidered as having no other.

I know it will be ſaid, that our paſſions are not in our power; and that, therefore, a precept, to love or to hate, is impoſſible; for if the gratification of all our wiſhes was offered us to love a ſtranger as we love a child, we could not fulfill the condition however we might deſire the reward.

BUT admitting this to be true, and that we cannot love an enemy as we love a friend, it is yet equally certain that we may perform thoſe actions which are produced by love from a higher principle; we may perhaps derive moral excellence from natural defects, and exert our reaſon inſtead of indulging a paſſion. If our enemy hungers we may feed him, and if he thirſts we may give him drink: this, if we could love him, would be our conduct; and this may ſtill be our conduct, though to love him is impoſſible. The CHRISTIAN will be prompted to relieve the neceſſities of his enemy, by his love to GOD: he will rejoice in an opportunity to expreſs the zeal of his gratitude and the alacrity of his obedience, at the ſame time that he appropriates the promiſes and anticipates his reward.

But though he who is beneficent upon theſe principles, may in the ſcripture ſenſe be ſaid to love his enemy; yet ſomething more may ſtill be effected: the paſſion itſelf in ſome degree is in our power; we may riſe to a yet nearer emulation of divine forgiveneſs, we may think as well as act with kindneſs, and be ſanctified as well in heart as in life.

Though love and hatred are neceſſarily produced in the human breaſt, when the proper objects of theſe paſſions occur, as the colour of material ſubſtances is neceſſarily percieved by an eye before which they are exhibited; yet it is in our power to change the paſſion, and to cauſe either love or hatred to be excited, by placing the ſame object in different circumſtances; as a changeable ſilk of blue and yellow may be held ſo as to excite the idea either of yellow or blue.

No act is deemed more injurious, or reſented with greater acrimony, than the marriage of a child, eſpecially of a daughter, without the conſent of a parent: it is frequently conſidered as a breach of the ſtrongeſt and tendereſt obligations; as folly and ingratitude, treachery and rebellion. By the imputation of theſe vices, a child becomes the object of indignation and reſentment: indignation and reſentment in the breaſt, therefore, of the parent are neceſſarily excited; and there can be no doubt, but that theſe are ſpecies of hatred. But if the child is conſidered as ſtill retaining the endearing ſoftneſs of filial affection, as ſtill longing for reconciliation, and profaning the rites of marriage with tears; as having been driven from the path of duty, only by the violence of paſſions which none have always reſiſted, and which many have indulged with much greater turpitude; the ſame object that before excited indignation and reſentment, will now be regarded with pity, and pity is a ſpecies of love.

Those,

THOSE, indeed, who reſent this breach of filial duty with implacability, though perhaps it is the only one of which the offender has been guilty, demonſtrate that they are without natural affection; and that they would have proſtituted their offspring, if not to luſt, yet to affections which are equally vile and ſordid, the thirſt of gold or the cravings of ambition: for he can never be thought to be ſincerely intereſted in the felicity of his child, who when ſome of the means of happineſs are loſt by indiſcretion, ſuffers his reſentment to take away the reſt.

AMONG friends, ſallies of quick reſentment are extremely frequent. Friendſhip is a conſtant reciprocation of benefits, to which the ſacrifice of private intereſt is ſometimes neceſſary: it is common for each to ſet too much value upon thoſe which he beſtows, and too little upon thoſe which he receives; this mutual miſtake in ſo important an eſtimation, produces mutual charges of unkindneſs and ingratitude; each, perhaps, profeſſes himſelf ready to forgive, but neither will condeſcend to be forgiven. Pride, therefore, ſtill increaſes the enmity which it began; the friend is conſidered as ſelfiſh, aſſuming, injurious, and revengeful; he conſequently becomes an object of hatred; and while he is thus conſidered, to love him is impoſſible. But thus to conſider him, is at once a folly and a fault: each ought to reflect, that he is, at leaſt in the opinion of the other, incurring the crimes that he imputes; that the foundation of their enmity is no more than a miſtake; and that this miſtake is the effect of weakneſs or vanity, which is common to all mankind; the character of both would then aſſume a very different aſpect, love would again be excited by the return of its object, and each would be impatient to exchange acknowledgments, and recover the felicity which was ſo near being loſt.

BUT

But if after we have admitted an acquaintance to our boſom as a friend, it ſhould appear that we had miſtaken his character; if he ſhould betray our confidence, and uſe the knowledge of our affairs, which perhaps he obtained by offers of ſervice, to effect our ruin; if he defames us to the world, and adds perjury to falſhood; if he violates the chaſtity of a wife, or ſeduces a daughter to proſtitution; we may ſtill conſider him in ſuch circumſtances as will incline us to fulfill the precept, and to regard him without the rancour of hatred or the fury of revenge.

Every character, however it may deſerve puniſhment, excites hatred, only in proportion as it appears to be malicious; and pure malice has never been imputed to human beings. The wretch who has thus deceived and injured us, ſhould be conſidered as having ultimately intended not evil to us but good to himſelf. It ſhould alſo be remembered, that he has miſtaken the means; that he has forfeited the friendſhip of Him whoſe favour is better than life, by the ſame conduct which forfeited ours; and that to whatever view he ſacrificed our temporal intereſt, to that alſo he ſacrificed his own hope of immortality: that he is now ſeeking felicity which he can never find, and incurring puniſhment that will laſt for ever. And how much better than this wretch is he, in whom the contemplation of his condition can excite no pity! Surely, if ſuch an enemy hungers, we may, without ſuppreſſing any paſſion, give him food; for who that ſees a criminal dragged to execution, for whatever crime, would refuſe him a cup of cold water?

On the contrary, he, whom God has forgiven, muſt neceſſarily become amiable to man: to conſider his character without prejudice or partiality, after it has been changed by repentance, is

to

to love him; and impartially to conſider it, is not only our duty but our intereſt.

THUS may we love our enemies, and add a dignity to our nature of which pagan virtue had no conception. But if to love our enemies is the glory of a CHRISTIAN, to treat others with coldneſs, neglect, and malignity, is rather the reproach of a fiend than a man. Unprovoked enmity, the frown of unkindneſs, and the menaces of oppreſſion, ſhould be far from thoſe who profeſs themſelves to be followers of HIM who in his life went about doing good; who inſtantly healed a wound that was given in his defence; and who, when he was fainting in his laſt agony, and treated with mockery and deriſion, conceived at once a prayer and an apology for his murderers: FATHER FORGIVE THEM, THEY KNOW NOT WHAT THEY DO.

THE ADVENTURER.

NUMBER XLIX.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *April* 24, 1753.

——— *Flumina libant*
Summa leves ——— VIRG.

THE character of the ſcholars of the preſent age will not be much injured or miſrepreſented by ſaying, that they ſeem to be ſuperficially acquainted with a multitude of ſubjects, but to go to the bottom of very few. This appears in criticiſm and polite learning, as well as in the abſtruſer ſciences: by the diffuſion of knowledge its depth is abated.

EUTYCHES harangues with wonderful plauſibility on the diſtinct merits of all the Greek and Roman claſſics, without having thoroughly and attentively peruſed, or entered into the ſpirit and

ſcope of one of them. But EUTYCHES has diligently digeſted the Diſſertations of RAPIN, BOUHOURS, FELTON, BLACKWALL, and ROLLIN; treatiſes that adminiſter great conſolation to the indolent and incurious, to thoſe who can tamely reſt ſatisfied with ſecond-hand knowledge, as they give conciſe accounts of all the great heroes of antient literature, and enable men to ſpeak of their ſeveral characters, without the tedious drudgery of peruſing the originals. But the characters of writers, as of men, are of a very mixed and complicated nature, and are not to be comprehended in ſo ſmall a compaſs: ſuch objects do not admit of being drawn in miniature, with accuracy and diſtinctneſs.

To the preſent prevailing paſſion for *French* moraliſts and *French* critics, may be imputed the ſuperficial ſhew of learning and abilities, of which I am complaining. And ſince theſe alluring authors are become not only ſo faſhionable an amuſement of thoſe who call themſelves the polite world, but alſo engroſs the attention of academical ſtudents, I am tempted to enquire into the merits of the moſt celebrated among them of both kinds.

THAT MONTAGNE abounds in native wit, in quick penetration, in a knowledge of the human heart, and the various vanities and vices that lurk in it, cannot juſtly be denied. But a man who ſits down to tranſmit his thoughts on life and manners to poſterity, with the hopes of entertaining and amending future ages, muſt be either exceedingly vain or exceedingly careleſs, if he expects either of theſe effects can be produced, by wanton ſallies of the imagination, by uſeleſs and impertinent digreſſions, by never forming or following any regular plan, never claſſing or confining his thoughts, never changing or rejecting any ſentiment that occurs to him. Yet this appears to have been the conduct of our celebrated Eſſayiſt: and it has produced many aukward imitators, who under the notion of writing with the fire and freedom of this lively old Gaſcon, have fallen into confuſed rhapſodies, and unintereſting egotiſms.

But theſe blemiſhes of Montagne are trivial and unimportant, compared with his vanity, his indecency, and his ſcepticiſm. That man muſt totally have ſuppreſſed the natural love of honeſt reputation, which is ſo powerfully felt by the truly wiſe and good, who can calmly ſit down to give a catalogue of his private vices, and publiſh his moſt ſecret infirmities, with the pretence of exhibiting a faithful picture of himſelf, and of exactly portraying the minuteſt features of his mind. Surely he deſerves the cenſure Quintilian beſtows on Demetrius, a celebrated Grecian painter, that he was "nimius in veritate, & ſimilitudinis quam "pulchritudinis amantior;" more ſtudious of likeneſs than of beauty.

Though the maxims of the Duke de la Rochefoucault, another faſhionable philoſopher, are written with expreſſive elegance, and with nervous brevity, yet I muſt be pardoned for affirming, that he who labours to leſſen the dignity of human nature, deſtroys many efficacious motives for practiſing worthy actions, and deſerves ill of his fellow-creatures, whom he paints in dark and diſagreeable colours. As the opinions of men uſually contract a tincture from the circumſtances and conditions of their lives, it is eaſy to diſcern the chagrined courtier, in the ſatire which this polite miſanthrope has compoſed on his own ſpecies. According to his gloomy and uncomfortable ſyſtem, virtue is merely the reſult of temper and conſtitution, of chance or of vanity, of faſhion or the fear of loſing reputation. Thus humanity is brutalized; and every high and generous principle is repreſented as imaginary, romantic, and chimerical; reaſon, which by ſome is too much aggrandized and almoſt deified, is here degraded into an abject ſlave of appetite and paſſion, and deprived even of her juſt and indiſputable authority. As a Chriſtian, and as a man, I deſpiſe, I deteſt ſuch principles.

Rochefoucault, to give a ſmartneſs and ſhortneſs to his ſentences, frequently makes uſe of the antitheſis, a mode of ſpeaking the moſt tireſome and diſguſting of any, by the ſameneſs and ſimilarity of the periods. And ſometimes, in order to keep

keep up the point, he neglects the propriety and juſtneſs of the ſentiment, and groſly contradicts himſelf. "Happineſs," ſays he, "conſiſts in the taſte, and not in the things: and it is by enjoying what a man loves, that he becomes happy; not by having what others think deſirable." The obvious doctrine contained in this reflection, is the great power of imagination with regard to felicity. But adds the reflector, in a following maxim, "We are never ſo happy, or ſo miſerable, as we imagine ourſelves to be." Which is certainly a plain and palpable contradiction of the foregoing opinion: and of ſuch contradictions many inſtances might be alleged in this admired writer, which evidently ſhew that he had not digeſted his thoughts with philoſophical exactneſs and preciſion.

But the characters of La Bruyere deſerve to be ſpoken of in far different terms. They are drawn with ſpirit and propriety, without a total departure from nature and reſemblance, as ſometimes is the caſe in pretended pictures of life. In a few inſtances only he has failed, by overcharging his portraits with many ridiculous features that cannot exiſt together in one ſubject; as in the character of *Menalcas* the abſent man, which though applauded by one of my predeceſſors, is ſurely abſurd, and falſe to nature. This author appears to be a warm admirer of virtue, and a ſteady promoter of her intereſt: he was neither aſhamed of Chriſtianity, nor afraid to defend it: accordingly, few have expoſed the folly and abſurdity of modiſh infidels, with ſo much ſolidity and pleaſantry united: he diſdained to ſacrifice truth to levity and licentiouſneſs. Many of his characters are perſonal, and contain alluſions, of which we cannot be ſenſible at preſent. It is indeed the fate of perſonal ſatire to periſh with the generation in which it is written: many artful ſtrokes in Theophrastus himſelf, perhaps, appear coarſe or inſipid, which the *Athenians* looked upon with admiration. A different age and different nation render us incapable of reliſhing many beauties in the *Alchymiſt* of Johnson, and in the *Don Quixote* of Cervantes.

Saint

SAINT EVREMOND is a florid and verboſe trifler, without novelty or ſolidity in his reflections. What more can be expected from one, who propoſed the diſſolute and affected PETRONIUS for his model in writing and living?

As the corruption of our taſte is not of equal conſequence with the depravation of our virtue, I ſhall not ſpend ſo much time on the critics, as I have done on the moraliſts of France.

How admirably RAPIN, the moſt popular among them, was qualified to ſit in judgment upon HOMER and THUCIDYDES, DEMOSTHENES and PLATO, may be gathered from an anecdote preſerved by MENAGE, who affirms upon his own knowledge, that LE FEVRE of *Saumur* furniſhed this aſſuming critic with the Greek paſſages he had occaſion to cite; RAPIN himſelf being totally ignorant of that language. The cenſures and the commendations this writer beſtows, are general and indiſcriminate; without ſpecifying the reaſons of his approbation or diſlike, and without alleging the paſſages that may ſupport his opinion: whereas juſt criticiſm demands, not only that every beauty or blemiſh be minutely pointed out in its different degree and kind, but alſo that the reaſon and foundation of excellencies and faults be accurately aſcertained.

BOSSU is uſually and juſtly placed at the head of the commentators on ARISTOTLE's poetics, which certainly he underſtood and explained in a more maſterly manner than either BENI or CASTELVETRO: but in one or two inſtances he has indulged a love of ſubtilty and groundleſs refinement. That I may not be accuſed of a kind of hatred againſt all the *French* critics, I would obſerve, that this learned writer merits the attention and diligent peruſal of the true ſcholar. What I principally admire in BOSSU, is the regularity of his plan, and the exactneſs of his method:

> Thus uſeful arms in magazines we place,
> All rang'd in order, and diſpos'd with grace;
> Nor thus alone the curious eye to pleaſe,
> But to be found when need requires with eaſe. POPE.

BRU-

BRUMOY has diſplayed the excellencies of the Greek Tragedy in a judicious and comprehenſive manner. His tranſlations are faithful and elegant; and the analyſis of thoſe plays, which on account of ſome circumſtances in antient manners, would ſhock the readers of this age, and would not therefore bear an entire verſion, is perſpicuous and full. Of all his countrymen, he alone has had the juſtice to confeſs, or perhaps the penetration to perceive, in what inſtances CORNEILLE and RACINE have falſified and modernized the characters, and over-loaded with unneceſſary intrigues the ſimple plots of the ANTIENTS.

LET no one, however, deceive himſelf, in thinking that he can gain a competent knowledge either of ARISTOTLE or SOPHOCLES, from BOSSU or BRUMOY, how excellent ſoever theſe two commentators may be. To contemplate theſe exalted geniuſes through ſuch mediums, is like beholding the orb of the ſun, during an eclipſe, in a veſſel of water. But let him eagerly preſs forward to the great originals: "juvet integros accedere "fontes." Let him remember, that the GRECIAN writers alone, both critics and poets, are the beſt maſters to teach (in MILTON's emphatical ſtyle) "What the laws are of a true epic poem, what "of a dramatic, what of a lyric; what decorum is; which is the "grand maſter-piece to obſerve. This would make them ſoon "perceive, what deſpicable creatures our common rhymers and "play-wrights be; and ſhew them, what religious, what glorious "and magnificent uſe might be made of poetry, both in divine "and human things."

THE ADVENTURER.

NUMBER L.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *April* 28, 1753.

Quicunque turpi fraude ſemel innotuit,
Etiamſi vera dicit, amittit fidem. PHÆD.

WHEN ARISTOTLE was once aſked, what a man could gain by uttering falſehoods; he replied, "not to be credited when he ſhall tell "the truth."

THE character of a liar is at once ſo hateful and contemptible, that even of thoſe who have loſt their virtue it might be expected, that from the violation of truth they

ſhould be reſtrained by their pride. Almoſt every other vice that diſgraces human nature, may be kept in countenance by applauſe and aſſociation: The corruptor of virgin innocence ſees himſelf envied by the men, and at leaſt not deteſted by the women: The drunkard may eaſily unite with beings, devoted like himſelf to noiſy merriment or ſilent inſenſibility, who will celebrate his victories over the novices of intemperance, boaſt themſelves the companions of his proweſs, and tell with rapture of the multitudes whom unſucceſsful emulation has hurried to the grave: Even the robber and the cut-throat have their followers, who admire their addreſs and intrepidity, their ſtratagems of rapine, and their fidelity to the gang.

THE liar, and only the liar, is invariably and univerſally deſpiſed, abandoned, and diſowned; he has no domeſtic conſolations which he can oppoſe to the cenſure of mankind; he can retire to no fraternity where his crimes may ſtand in the place of virtues; but is given up to the hiſſes of the multitude, without friend and without apologiſt. It is the peculiar condition of falſehood, to be equally deteſted by the good and bad: "The devils," ſays Sir THOMAS BROWN, "do not tell lies to one another; for "truth is neceſſary to all ſocieties; nor can the ſociety of hell "ſubſiſt without it."

IT is natural to expect, that a crime thus generally deteſted, ſhould be generally avoided; at leaſt, that none ſhould expoſe himſelf to unabated and unpitied infamy, without an adequate temptation; and that to guilt ſo eaſily detected, and ſo ſeverely puniſhed, an adequate temptation would not readily be found.

YET

YET ſo it is, that in defiance of cenſure and contempt, truth is frequently violated; and ſcarcely the moſt vigilant and unremitted circumſpection will ſecure him that mixes with mankind, from being hourly deceived by men of whom it can ſcarcely be imagined, that they mean any injury to him, or profit to themſelves; even where the ſubject of converſation could not have been expected to put the paſſions in motion, or to have excited either hope or fear, or zeal or malignity, ſufficient to induce any man to put his reputation in hazard, however little he might value it, or to overpower the love of truth, however weak might be its influence.

THE caſuiſts have very diligently diſtinguiſhed lyes into their ſeveral claſſes, according to their various degrees of malignity: but they have, I think, generally omitted that which is moſt common, and, perhaps, not leaſt miſchievous; which, ſince the moraliſts have not given it a name, I ſhall diſtinguiſh as the LYE OF VANITY.

To vanity may juſtly be imputed moſt of the falſehoods, which every man perceives hourly playing upon his ear, and, perhaps, moſt of thoſe that are propagated with ſucceſs. To the lye of commerce, and the lye of malice, the motive is ſo apparent, that they are ſeldom negligently or implicitly received: ſuſpicion is always watchful over the practices of intereſt; and whatever the hope of gain, or deſire of miſchief, can prompt one man to aſſert, another is by reaſons equally cogent incited to refute. But vanity pleaſes herſelf with ſuch ſlight gratifications, and looks forward to pleaſure ſo remotely conſequential, that her practices raiſe no alarm, and her ſtratagems are not eaſily diſcovered.

VANITY is, indeed, often ſuffered to paſs unpurſued by ſuſpicion; becauſe he that would watch her motions, can never be at reſt: fraud and malice are bounded in their influence; ſome opportunity of time and place is neceſſary to their agency; but ſcarce any man is abſtracted one moment from his vanity; and he, to whom truth affords no gratifications, is generally inclined to ſeek them in falſehood.

IT is remarked by Sir KENELM DIGBY, "that every man has "a deſire to appear ſuperior to others, though it were only in "having ſeen what they have not ſeen." Such an accidental advantage, ſince it neither implies merit, nor confers dignity, one would think ſhould not be deſired ſo much as to be counterfeited: yet even this vanity, trivial as it is, produces innumerable narratives, all equally falſe; but more or leſs credible, in proportion to the ſkill or confidence of the relator. How many may a man of diffuſive converſation count among his acquaintances, whoſe lives have been ſignaliſed by numberleſs eſcapes; who never croſs the river but in a ſtorm, or take a journey into the country without more adventures than befel the knight-errants of antient times, in pathleſs foreſts or enchanted caſtles! How many muſt he know to whom portents and prodigies are of daily occurrence; and for whom nature is hourly working wonders inviſible to every other eye, only to ſupply them with ſubjects of converſation!

OTHERS there are that amuſe themſelves with the diſſemination of falſehood, at greater hazard of detection and diſgrace; men marked out by ſome lucky planet for univerſal confidence and friendſhip, who have been conſulted in every difficulty, entruſted with every ſecret, and ſummoned to every tranſaction: it is the ſupreme felicity of theſe men, to ſtun all companies with noiſy infor-

information; to ſtill doubt, and overbear oppoſition, with certain knowledge or authentic intelligence. A liar of this kind, with a ſtrong memory or briſk imagination, is often the oracle of an obſcure club, and till time diſcovers his impoſtures, dictates to his hearers with uncontrouled authority; for if a public queſtion be ſtarted, he was preſent at the debate; if a new faſhion be mentioned, he was at court the firſt day of its appearance; if a new performance of literature draws the attention of the public, he has patroniſed the author, and ſeen his work in manuſcript; if a criminal of eminence be condemned to die, he often predicted his fate, and endeavoured his reformation: and who that lives at a diſtance from the ſcene of action, will dare to contradict a man, who reports from his own eyes and ears, and to whom all perſons and affairs are thus intimately known?

This kind of falſehood is generally ſucceſsful for a time, becauſe it is practiſed at firſt with timidity and caution: but the proſperity of the liar is of ſhort duration; the reception of one ſtory, is always an incitement to the forgery of another leſs probable; and he goes on to triumph over tacit credulity, till pride or reaſon riſes up againſt him, and his companions will no longer endure to ſee him wiſer than themſelves.

It is apparent, that the inventors of all theſe fictions intend ſome exaltation of themſelves, and are led off by the purſuit of honour from their attendance upon truth: their narratives always imply ſome conſequence in favour of their courage, their ſagacity or their activity, their familiarity with the learned, or their reception among the great; they are always bribed by the preſent pleaſure of ſeeing themſelves ſuperior to thoſe that ſurround them, and receiving the homage of ſilent attention and envious admiration.

But

But vanity is ſometimes incited to fiction, by leſs viſible gratifications: the preſent age abounds with a race of liars, who are content with the conſciouſneſs of falſehood, and whoſe pride is to deceive others without any gain or glory to themſelves. Of this tribe it is the ſupreme pleaſure to remark a lady in the play-houſe or the park, and to publiſh, under the character of a man ſuddenly enamoured, an advertiſement in the news of the next day, containing a minute deſcription of her perſon and her dreſs; from this artifice, indeed, no other effect can be expected than perturbations which the writer can never ſee, and conjectures of which he can never be informed. Some miſchief, however, he hopes he has done: and to have done miſchief, is of ſome importance. He ſets his invention to work again, and produces a narrative of a robbery, or a murder, with all the circumſtances of time and place accurately adjuſted: this is a jeſt of greater effect and longer duration: if he fixes his ſcene at a proper diſtance, he may for ſeveral days keep a wife in terror for her huſband, or a mother for her ſon; and pleaſe himſelf with reflecting, that by his abilities and addreſs, ſome addition is made to the miſeries of life.

There is, I think, an antient law in Scotland, by which *leaſing-making* was capitally puniſhed. I am, indeed, far from deſiring to increaſe in this kingdom the number of executions: yet I cannot but think, that they who deſtroy the confidence of ſociety, weaken the credit of intelligence, and interrupt the ſecurity of life; harraſs the delicate with ſhame, and perplex the timorous with alarms; might very properly be awakened to a ſenſe of their crimes, by denunciations of a whipping poſt or pillory: ſince many are ſo inſenſible of right and wrong, that they have no ſtandard of action but the law; nor feel guilt, but as they dread puniſhment.

T

THE ADVENTURER.

NUMBER LI.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *May* 1, 1753.

Si quid ex Pindari, Flaccive dictis fuerit interjectum, splendet oratio; & sordescit, si quid e sacris Psalmis aptè fuerit attextum? An Libri Spiritûs cœlestis afflatû proditi sordent nobis præ scriptis Homeri, Euripidis, aut Ennii. ERASMUS.

To the ADVENTURER.

SIR,

IN the library of the Benedictine Monks at Lyons, has lately been discovered a most curious manuscript of the celebrated LONGINUS. As I know you will eagerly embrace every opportunity of contributing to promote, or rather revive, a reverence and love for the SACRED WRITINGS, I send you the following extract translated from this extraordinary work.

My dear TERENTIANUS,

YOU may remember that in my treatiſe on the ſublime, I quoted a ſtriking example of it from MOSES the Jewiſh lawgiver; "Let there be light, and there was light." I have ſince met with a large volume tranſlated into Greek by the order of Ptolomy, containing all the religious opinions, the civil laws and cuſtoms, of that ſingular and unaccountable people. And to confeſs the truth, I am greatly aſtoniſhed at the incomparable elevation of its ſtile, and the ſupreme grandeur of its images; many of which excell the utmoſt efforts of the moſt exalted geniuſſes of Greece.

AT the appearance of GOD, the mountains and the foreſts do not only tremble as in HOMER, but "are melted down like "wax at his preſence." He rides not on a ſwift chariot over the level waves like Neptune, but "comes flying upon the wings of "the wind: while the floods clap their hands, and the hills and "foreſts, and earth and heaven, all exult together before their "Lord." And how doſt thou conceive, my friend, the exalted idea of the univerſal preſence of the infinite MIND can be expreſſed, adequately to the dignity of the ſubject, but in the following manner?—"Whither ſhall I go from thy preſence? If I "climb up into heaven, thou art there! If I go down to hell, lo, "thou art there alſo! If I take wings, and fly toward the morning, "or remain in the uttermoſt parts of the weſtern ocean; even there "alſo"—the poet does not ſay "I ſhall find thee," but far more forcibly and emphatically—"thy right hand ſhall hold me." With what majeſty and magnificence is the CREATOR of the world, before whom the whole univerſe is repreſented as nothing, nay, leſs than nothing and vanity, introduced making the following ſublime inquiry? "Who hath meaſured the waters in the hollow "of his hand? and meted out heaven with a ſpan, and compre-"hended the duſt of the earth in a meaſure, and weighed the "mountains in ſcales, and the hills in a balance?" Produce me, TERENTIANUS, any image or deſcription in PLATO himſelf, ſo truly

truly elevated and divine! Where did theſe barbarians learn to ſpeak of GOD, in terms that alone appear worthy of him? How contemptible and vile are the deities of HOMER and HESIOD, in compariſon of this JEHOVAH of the illiterate Jews; before whom (to uſe this poet's own words) all other Gods are "as a "drop of a bucket, and are counted as the ſmall duſt of the ba-"lance?"

HAD I been acquainted with this wonderful volume, while I was writing my treatiſe on the PATHETIC, I could have enriched my work with many ſtrokes of eloquence, more irreſiſtibly moving than any I have borrowed from our three great tragedians, or even from the tender SIMONIDES himſelf. The ſame MOSES I formerly mentioned, relates the hiſtory of a youth ſold into captivity by his brethren, in a manner ſo deeply intereſting, with ſo many little ſtrokes of nature and paſſion, with ſuch penetrating knowledge of the human heart, with ſuch various and unexpected changes of fortune, and with ſuch a ſtriking and important diſcovery, as cannot be read without aſtoniſhment and tears: and which, I am almoſt confident, ARISTOTLE would have preferred to the ſtory of his admired OEDIPUS, for the artificial manner in which the *Recognition* (ἀναγνώρισις) is effected, emerging gradually from the incidents and circumſtances of the ſtory itſelf, and not from things extrinſical and uneſſential to the fable.

IN another part, we are preſented with a picture of a man moſt virtuous and upright, who for the trial and exerciſe of his fortitude and patience, is hurled down from the ſummits of felicity, into the loweſt depths of diſtreſs and deſpair. Were ever ſorrow and miſery and compaſſion expreſſed more forcibly and feelingly, than by the behaviour of his friends, who when they firſt diſcovered him in this altered condition, deſtitute, afflicted, tormented,—"ſat "down with him upon the ground ſeven days, and ſeven nights; "and none ſpake a word unto him, for they ſaw that his grief was "very great." Let us candidly confeſs, that this noble paſſage is equal if not ſuperior to that celebrated deſcription of parental ſorrow in ÆSCHYLUS; where that venerable father of tragedy, whoſe

whoſe fire and enthuſiaſm ſometimes force him forwards to the very borders of improbability, has in this inſtance juſtly repreſented NIOBE ſitting diſconſolately three days together upon the tomb of her children, covered with a veil, and obſerving a profound ſilence. Such ſilences have ſomething more affecting, and more ſtrongly expreſſive of paſſion, than the moſt artful ſpeeches. In SOPHOCLES, when the unfortunate DEIANIRA diſcovers her miſtake in having ſent a poiſoned veſtment to her huſband HERCULES, her ſurprize and ſorrow are unſpeakable, and ſhe anſwers not her ſon who acquaints her with the diſaſter, but goes off the ſtage without uttering a ſyllable. A writer unacquainted with nature and the heart, would have put into her mouth twenty florid Iämbics, in which ſhe would bitterly have bewailed her misfortunes, and informed the ſpectators that ſhe was going to die.

IN repreſenting likewiſe the deſolation and deſtruction of the cities of BABYLON and TYRE, theſe Jewiſh writers have afforded many inſtances of true pathos. One of them expreſſes the extreme diſtreſs occaſioned by a famine, by this moving circumſtance: "The tongue of the ſucking child cleaveth to the roof of his "mouth for thirſt; the young children aſk bread, and no man "breaketh it unto them: the hands of the pitiful women have "ſodden their own children." Which tender and affecting ſtroke reminds me of the picture of a ſacked city by ARISTIDES the Theban, on which we have ſo often gazed with inexpreſſible delight: that great artiſt has expreſſed the concern of a bleeding and dying mother, leſt her infant who is creeping to her ſide, ſhould lick the blood that flows from her breaſt and miſtake it for her milk.

IN the ninth book of the Iliad, HOMER repreſents the horrors of a conquered city, by ſaying, that her heroes ſhould be ſlain, her palaces overthrown, her matrons raviſhed, and her whole race enſlaved. But one of theſe Jewiſh poets, by a ſingle circumſtance has far more emphatically pointed out the utter deſolation of Babylon: "I will make a man more precious than fine gold; "even a ſingle perſon than the golden wedge of Ophir."

WHAT

WHAT ſeems to be principally excellent in theſe writers, is their ſelection of ſuch adjuncts and circumſtances, upon each ſubject, as are beſt calculated to ſtrike the imagination and embelliſh their deſcriptions. Thus, they think it not enough to ſay, "that "Babylon, the glory of kingdoms ſhall never more be inhabited;" but they add a pictureſque ſtroke, "neither ſhall the Arabian "pitch his tent there: The wild beaſts of the iſlands ſhall cry in "their deſolate houſes, and dragons in their pleaſant palaces."

YOU have heard me frequently obſerve, how much viſions or images, by which a writer ſeems to behold objects that are abſent, or even non-exiſtent, contribute to the true ſublime. For this reaſon I have ever admired Minerva's ſpeech in the fifth book of the Iliad, where ſhe tells her favourite Diomed, "that ſhe will purge his eyes "from the miſts of mortality, and give him power clearly to "diſcern the Gods that were at that time aſſiſting the Trojans, "that he might not be guilty of the impiety of wounding any of "the celeſtial beings, Venus excepted." Obſerve the ſuperior ſtrength and livelineſs of the following image: "JEHOVAH (the tutelar God of the Jews) "opened the eyes of the young "man, and he ſaw; and behold, the mountain was full of horſes, "and chariots of fire round about him!"

Do we ſtart, and tremble, and turn pale, when ORESTES exclaims that the furies are ruſhing forwards to ſeize him? and ſhall we be leſs affected with the writer, who breaks out into the following queſtion? "Who is this that cometh from Edom with "dyed garments from Boſra? this that is glorious in his apparel, "travelling in the greatneſs of his ſtrength? — It is the avenging God of the oppreſſed Jews, whom the poet imagines he beholds, and whoſe anſwer follows: "I that am mighty to ſave." "Wherefore," reſumes the poet, "art thou red in thine apparel, and thy garments "like him that treadeth in the wine-fat?" "I have trodden the wine "preſs alone," anſwers the God; "and of the people there was none "with me: for I will tread them in mine anger and trample them "in my fury, and their blood ſhall be ſprinkled upon my garments,

"and

" and I will ſtain all my raiment." Another writer, full of the idea of that deſtruction with which his country was threatened, cries out, " how long ſhall I ſee the ſtandard, and hear the ſound of " the trumpet!" And to repreſent total deſolation, he adds, " I " beheld the earth, and lo! it was without form and void; and " the heavens, and they had no light."

ABOVE all, I am marvellouſly ſtruck with the beauty and boldneſs of the PROSOPOPÆIAS, and the rich variety of compariſons, with which every page of theſe extraordinary writings abound. When I ſhall have pointed out a few of theſe to your view, I ſhall think your curioſity will be ſufficiently excited to peruſe the book itſelf from which they are drawn. And do not ſuffer yourſelf to be prejudiced againſt it, by the reproaches, raillery and ſatire, which I know my friend and diſciple PORPHYRY is perpetually pouring upon the Jews. Farewell.

Z

THE ADVENTURER.

NUMBER LII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *May* 5, 1753.

——*Hæ nugæ ſeria ducent*
In mala deriſum. HOR.

To the ADVENTURER.

SIR,

* THAT every man is happy in proportion as he is virtuous, was once my favourite principle: I advanced and defended it in all companies; and as the laſt effort of my genius in its behalf, I contrived a ſeries of events by which it was illuſtrated and eſtabliſhed: and that I might ſubſtitute action for narrative, and decorate ſentiment with the beauties of poetry, I regulated my ſtory by the rules of the drama, and with great application and labour wrought it into a tragedy.

WHEN it was finiſhed, I ſate down like Hercules after his labours, exulting in the paſt and enjoying the future by anticipation. I read it to every friend who favoured me with a viſit; and when

* Embodies the story of Gay's reading his manuscript of "The Captives" to the Princess of Wales in 1723.

I went abroad, I always put it into my pocket. Thus it became known to a circle that was always increaſing; and was at length mentioned with ſuch commendation to a very great lady, that ſhe was pleaſed to favour me with a meſſage by which I was invited to breakfaſt at nine the next morning, and acquainted that a ſelect company would then expect the pleaſure of hearing me read my play.

I now reflected with great ſelf complacence, upon the general complaint that genius was without patronage; and concluded, that all who had been neglected were unworthy of notice. I believed that my own elevation was not only certain but near; and that the repreſentation of my play would be ſecured by a meſſage to the manager, which would render the mortifying drudgery of ſolicitation and attendance unneceſſary.

ELATED with theſe expectations, I roſe early in the morning; and being dreſſed long before it was time to ſet out, I amuſed myſelf by repeating the favourite paſſages of my tragedy aloud, forming polite anſwers to the compliments that ſhould be made me, and adjuſting the ceremony of my viſit.

I obſerved the time appointed with ſuch punctuality, that I knocked at the door while the clock was ſtriking. Orders had been given for my admittance; and the porter being otherwiſe engaged, it happened that the ſervant whoſe place it was to introduce me, opened the door in his ſtead, and upon hearing my name advanced directly before me into the room; ſo that no diſcovery was made of an enormous queüe of brown paper, which ſome miſcheivous brat had with a crooked pin hung between the two locks of my major perriwig. I followed the valet into a magnificent apartment, where after I had got within a very large Indian ſcreen I found five ladies and a gentleman.

I was a little diſconcerted in my firſt addreſs, by the reſpect that was ſhewn me and the curioſity with which I was regarded: however, I made my general obeyſance, and addreſſing myſelf in particular to the elder of the ladies whom I conſidered as my patroneſs, I expreſſed my ſenſe of the honour ſhe had done me in a ſhort ſpeech which I had preconceived for the purpoſe; but I was immediately informed, that the lady whoſe favour I had acknowledged was not yet come down: this miſtake increaſed my confuſion; for as I could not again repeat the ſame words, I reflected, that I ſhould be at laſt unprepared for the occaſion on which they were to have been uſed. The company all this while continued ſtanding: I therefore haſtily turned about, to reconnoitre my chair, but the moment I was ſeated, I perceived every one labouring to ſtifle a laugh. I inſtantly ſuſpected that I had committed ſome ridiculous indecorum, and I attempted to apologize for I knew not what offence; but after ſome heſitation, my extreme ſenſibility ſtruck me ſpeechleſs. The gentleman, however, kindly diſcovered the

the cauſe of their merriment, by exclaiming againſt the rude licentiouſneſs of the vulgar, and at the ſame time taking from behind me the pendulous reproach to the honours of my head. This diſcovery afforded me inexpreſſible relief, my paper ramellie was thrown into the fire, and I joined in the laugh which it produced: but I was ſtill embarraſſed by the conſequences of my miſtake, and expected the lady by whom I had been invited, with ſolicitude and apprehenſion.

When ſhe came in, the deference with which ſhe was treated by perſons who were ſo much my ſuperiors, ſtruck me with awe; my powers of recollection were ſuſpended, and I reſolved to expreſs my ſentiments only by the lowneſs of my bow and the diſtance of my behaviour: I therefore haſtily retreated backward; and at the ſame time bowing with the moſt profound reverence, unhappily overturned the ſcreen, which in its fall threw down the breakfaſt table, broke all the china, and crippled the lap-dog. In the midſt of this ruin I ſtood torpid in ſilence and amazement, ſtunned with the ſhrieks of the ladies, the yelling of the dog, and the clattering of the china; and while I conſidered myſelf as the author of ſuch complicated miſchief, I believe I felt as keen anguiſh as he, who with a halter about his neck looks up, while the other end of it is faſtening to a gibbet.

The ſcreen, however, was ſoon replaced, and the broken china removed; and though the dog was the principal object of attention, yet the lady ſometimes adverted to me: ſhe politely deſired that I would conſider the accident as of no conſequence; the china ſhe ſaid was a trifle, and ſhe hoped Pompey was more frighted than hurt. I made ſome apology, but with great confuſion and incoherence: at length, however, we were again ſeated, and breakfaſt was brought in.

I was extremely mortified to perceive, that the diſcourſe turned wholly upon the virtues of Pompey, and the conſequences of his hurt: it was examined with great attention and ſolicitude, and found to be a razure of the ſkin the whole length of one of his fore legs. After ſome topical application, his cuſhion was placed in the corner by his lady, upon which he lay down, and indeed whined piteouſly.

I was beginning to recover from my perplexity, and had juſt made an attempt to introduce a new ſubject of converſation, when caſting my eye downward I was again thrown into extreme confuſion, by ſeeing ſomething hang from the fore part of my chair, which I imagined to be a portion of my ſhirt; though indeed it was no other than the corner of a napkin on which I ſat, and which during the confuſion produced by the fall of the ſkreen had been left in the chair.

My embarraſſment was ſoon diſcovered, though the cauſe was miſtaken; and the lady hoping to remove it, by giving me an opportunity to diſplay my abilities without the reſtraint of ceremony, requeſted that I would now give her the pleaſure which ſhe had impatiently expected, and read my play.

My play, therefore, I was obliged to produce, and having found an opportunity haſtily to button up the corner of the napkin while the manuſcript lay open in my lap, I began to read: and though my voice was at firſt languid, tremulous, and irreſolute, yet my attention was at length drawn from my ſituation to my ſubject; I pronounced with greater emphaſis and propriety, and I began to watch for the effects which I expected to produce upon my auditors: but I was extremely mortified to find, that whenever I pauſed to give room for a remark or an encomium, the interval was filled with an ejaculation of pity for the dog, who ſtill continued to whine upon his cuſhion, and was lamented in theſe affectionate and pathetic terms—"Ah! poor, dear, pretty, little "creature."

It happened, however, that by ſome incidents in the fourth act the paſſions were apparently intereſted, and I was juſt exulting in my ſucceſs, when the lady who ſate next me unhappily opening her ſnuff box, which was not effected without ſome difficulty, the duſt that flew up threw me into a fit of ſneezing, which inſtantly cauſed my upper lip to put me again out of countenance: I therefore haſtily felt for my handkerchief, and it was not with leſs emotion than if I had ſeen a ghoſt, that I diſcovered it had been picked out of my pocket. In the mean time the opprobrious effuſion deſcended like an icicle to my chin; and the eyes of the company, which this accident had drawn upon me, were now turned away with looks which ſhewed that their pity was not proof againſt the ridicule of my diſtreſs. What I ſuffered at this moment, can neither be expreſſed nor conceived: I turned my head this way and that in the anguiſh of my mind, without knowing what I ſought; and at laſt holding up my manuſcript before my face, I was compelled to make uſe of the end of my neckloth, which I again buttoned into my boſom. After many painful efforts I proceeded in my lecture, and again fixed the attention of my hearers. The fourth act was finiſhed. and they expreſſed great impatience to hear the cataſtrophe: I therefore began the fifth with freſh confidence and vigour; but before I had read a page, I was interrupted by two gentlemen of great quality, profeſſors of Buckiſm, who came with a deſign to wait upon the ladies to an auction.

I roſe up with the reſt of the company when they came in; but what was my aſtoniſhment, to perceive the napkin, which I had unfortunately ſecured by one corner, hang down from my waiſt to the

the ground! from this dilemma, however, I was delivered by the noble Buck who ſtood neareſt to me; who ſwearing an oath of aſtoniſhment, twitched the napkin from me, and throwing it to the ſervant, told him that he had redeemed it from the rats, who were dragging it by degrees into a place where he would never have looked for it. The young ladies were ſcarce leſs confounded at this accident than I; and the noble matron herſelf was ſomewhat diſconcerted: ſhe ſaw my extreme confuſion, and thought fit to apologize for her couſin's behaviour; "he is a wild boy, Sir," ſays ſhe, "he plays theſe tricks with every body; but it is his way, "and no body minds it." When we were once more ſeated, the Bucks, upon the peremptory refuſal of the ladies to go out, declared they would ſtay and hear the laſt act of my tragedy: I was therefore requeſted to go on; and though I now heartily wiſhed to be excuſed, I was at length obliged to comply.

I was much pleaſed and ſurprized at the attention with which my new auditors ſeemed to liſten as I went on: the dog was now ſilent; I increaſed the pathos of my voice in proportion as I aſcended the climax of diſtreſs, and flattered myſelf that poetry and truth would be ſtill victorious: but juſt at this criſis, the gentleman, who had diſengaged me from the napkin, deſired me to ſtop half a moment; ſomething, he ſaid, had juſt ſtarted into his mind, which if he did not communicate he might forget: then turning to his companion, "Jack," ſays he, "there was ſold in "Smithfield no longer ago than laſt Saturday, the largeſt ox that "ever I beheld in my life." The ridicule of this malicious apoſtrophe was ſo ſtriking, that pity and decorum gave way, and my patroneſs herſelf burſt into laughter: upon me, indeed, it produced a very different effect; for if I had been detected in an unſucceſsful attempt to pick a pocket, I could not have felt more ſhame, confuſion and anguiſh. The laughter into which the company had been ſurprized, was, however, immediately ſuppreſſed, and a ſevere cenſure paſſed upon the perſon who produced it. To atone for the mortification which I had ſuffered, the ladies expreſſed the utmoſt impatience to hear the concluſion, and I was encouraged by repeated encomiums to proceed: but though I once more attempted to recollect myſelf, and again began the ſpeech in which I had been interrupted, yet my thoughts were ſtill diſtracted; my voice faltered, and I had ſcarce breath to finiſh the firſt period.

This was remarked by my tormenter the Buck, who ſuddenly ſnatching the manuſcript out of my hands, declared that I did not do my play juſtice, and that he would finiſh it himſelf. He then began to read; but the affected gravity of his countenance, the unnatural tone of his voice, and the remembrance of his late anecdote of the ox, excited ſenſations that were incompatible both with pity and

and terror, and rendered me extremely wretched by keeping the company perpetually on the brink of laughter.

In the action of my play, virtue had been ſuſtained by her own dignity, and exulted in the enjoyment of intellectual and independant happineſs, during a ſeries of external calamities that terminated in death; and vice, by the ſucceſs of her own projects, had been betrayed into ſhame perplexity and confuſion: theſe events were indeed natural; and therefore I poetically inferred, with all the confidence of demonſtration, that "the torments of Tartarus, and the "felicity of Elyſium, were not neceſſary to the juſtification of the "Gods; ſince whatever inequality might be pretended in the diſ-"tribution of externals, peace is ſtill the prerogative of virtue, and "intellectual miſery can be inflicted only by guilt."

But the intellectual miſery which I ſuffered at the very moment when this favourite ſentiment was read, produced an irreſiſtible conviction that it was falſe; becauſe, except the dread of that puniſhment which I had indirectly denied, I felt all the torment that could be inflicted by guilt. In the proſecution of an undertaking which I believed to be virtuous, peace had been driven from my heart, by the concurrence of accident with the vices of others; and the miſery that I ſuffered, ſuddenly propagated itſelf; for not only enjoyment but hope was now at an end: my play upon which both had depended, was overturned from its foundation; and I was ſo much affected that I took my leave with the abrupt haſte of diſtreſs and perplexity. I had no concern about what ſhould be ſaid of me when I was departed; and, perhaps, at the moment when I went out of the houſe, there was not in the world any human being more wretched than myſelf. The next morning when I reflected coolly upon theſe events, I would willingly have reconciled my experience with my principles, even at the expence of my morals. I would have ſuppoſed that my deſire of approbation was inordinate, and that a virtuous indifference about the opinion of others would have prevented all my diſtreſs; but I was compelled to acknowledge, that to acquire this indifference was not poſſible, and that no man becomes vicious by not effecting impoſſibilities: there may be heights of virtue beyond our reach; but to be vicious, we muſt either do ſomething from which we have power to abſtain, or neglect ſomething which we have power to do: there remained, therefore, no expedient to recover any part of the credit I had loſt, but ſetting a truth, which I had newly diſcovered by means ſo extraordinary, in a new light; and with this view I am a candidate for a place in the Adventurer.

I am, SIR, your's, *&c.*

Dramaticus.

THE ADVENTURER.

NUMBER LIII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *May* 8, 1753.

Quisque suos patimur Manes. VIRG.

SIR,

IN consequence of my engagements, I address you once more from the habitations of misery. In this place, from which business and pleasure are equally excluded, and in which our only employment and diversion is to hear the narratives of each other, I might much sooner have gathered materials for a letter, had I not hoped to have been reminded of my promise: but since I find myself placed in the regions of oblivion, where I am no less neglected by you, than by the rest of mankind, I resolved no longer to wait for solicitation, but

ſtole early this evening from between gloomy ſulleneſs and riotous merriment, to give you an account of part of my companions.

ONE of the moſt eminent members of our club is Mr. EDWARD SCAMPER, a man of whoſe name the Olympic heroes would not have been aſhamed. NED was born to a ſmall eſtate which he determined to improve, and therefore, as ſoon as he became of age, mortgaged part of his land to buy a mare and ſtallion, and bred horſes for the courſe. He was at firſt very ſucceſsful, and gained ſeveral of the king's plates, as he is now every day boaſting, at the expence of very little more than ten times their value. At laſt however he diſcovered, that victory brought him more honour than profit: reſolving, therefore, to be rich as well as illuſtrious, he repleniſhed his pockets by another mortgage, became on a ſudden a daring Better, and reſolving not to truſt a jockey with his fortune, rode his horſe himſelf, diſtanced two of his competitors the firſt heat, and at laſt won the race, by forcing his horſe on a deſcent to full ſpeed at the hazard of his neck. His eſtate was thus repaired, and ſome friends that had no ſouls adviſed him to give over; but NED now knew the way to riches, and therefore without caution increaſed his expences. From this hour he talked and dreamed of nothing but a horſe race; and riſing ſoon to the ſummit of equeſtrian reputation, he was conſtantly expected on every courſe, divided all his time between lords and jockies, and as the unexperienced regulated their betts by his example, gained a great deal of money by laying openly on one horſe and ſecretly on the other. NED was now ſo ſure of growing rich, that he involved his eſtate in a third mortgage, borrowed money of all his friends, and riſqued his whole fortune upon *Bay-Lincoln*. He mounted with beating heart, ſtarted fair and won the firſt heat; but in the ſecond as he was puſhing againſt the foremoſt of his rivals, his girth broke, his

ſhoulder

ſhoulder was diſlocated, and before he was diſmiſſed by the ſurgeon two bailiffs faſtened upon him, and he ſaw New-market no more. His daily amuſement for four years has been to blow the ſignal for ſtarting, to make imaginary matches, to repeat the pedigree of *Bay-Lincoln*, and to form reſolutions againſt truſting another groom with the choice of his girth.

THE next in ſeniority is Mr. TIMOTHY SNUGG, of deep contrivance and impenetrable ſecrecy. His father died with the reputation of more wealth than he poſſeſſed: TIM, therefore, entered the world with a reputed fortune of ten thouſand pounds. Of this he very well knew that eight thouſand was imaginary; but being a man of refined policy, and knowing how much honour is annexed to riches, he reſolved never to detect his own poverty, but furniſhed his houſe with elegance, ſcattered his money with profuſion, encouraged every ſcheme of coſtly pleaſure, ſpoke of petty loſſes with negligence, and on the day before an execution entered his doors, had proclaimed at a public table his reſolution to be jolted no longer in a hackney coach.

ANOTHER of my companions is the magnanimous JACK SCATTER, the ſon of a country gentleman, who having no other care than to leave him rich, conſidered that literature could not be had without expence; maſters would not teach for nothing; and when a book was bought and read, it would ſell for little. JACK was, therefore, taught to read and write by the butler; and when this acquiſition was made, was left to paſs his days in the kitchen and the ſtable, where he heard no crime cenſured but covetouſneſs and diſtruſt of poor honeſt ſervants, and where all the praiſe was beſtowed on good houſe-keeping and a free heart. At the death of his father, JACK ſet himſelf to retrieve the honour of

his

his family; he abandoned his cellar to the butler, ordered his groom to provide hay and corn at diſcretion; took his houſe-keeper's word for the expences of the kitchen; allowed all his ſervants to do their work by deputies; permitted his domeſtics to keep his houſe open to their relations and acquaintance; and in ten years was conveyed hither, without having purchaſed by the loſs of his patrimony either honour or pleaſure, or obtained any other gratification than that of having corrupted the neighbouring villagers by luxury and idleneſs.

DICK SERGE was a draper in Cornhill, and paſſed eight years in proſperous diligence, without any care but to keep his books, or any ambition but to be in time an alderman: but then, by ſome unaccountable revolution in his underſtanding, he became enamoured of wit and humour, deſpiſed the converſation of pedlars and ſtockjobbers, and rambled every night to the regions of gayety in queſt of company ſuited to his taſte. The wits at firſt flocked about him for ſport, and afterwards for intereſt; ſome found their way into his books, and ſome into his pockets; the man of adventure was equipped from his ſhop for the perſuit of a fortune; and he had ſometimes the honour to have his ſecurity accepted when his friends were in diſtreſs. Elated with theſe aſſociations he ſoon learned to neglect his ſhop; and having drawn his money out of the funds to avoid the neceſſity of teaſing men of honour for trifling debts, he has been forced at laſt to retire hither till his friends can procure him a poſt at court.

ANOTHER that joins in the ſame meſs is BOB CORNICE, whoſe life has been ſpent in fitting up a houſe. About ten years ago BOB purchaſed the country habitation of a bankrupt: the mere ſhell of a building BOB holds no great matter, the inſide is the

teſt

teſt of elegance. Of this houſe he was no ſooner maſter than he ſummoned twenty workmen to his aſſiſtance, tore up the floors and laid them anew, ſtripped off the wainſcot, drew the windows from their frames, altered the diſpoſition of doors and fire places, and caſt the whole fabric into a new form: his next care was to have his cielings painted, his pannels gilt, and his chimney pieces carved: every thing was executed by the ableſt hands: Bob's buſineſs was to follow the workmen with a microſcope, and call upon them to retouch their performances, and heighten excellence to perfection. The reputation of his houſe now brings round him a daily confluence of viſitants, and every one tells him of ſome elegance which he has hitherto overlooked, ſome convenience not yet procured, or ſome new mode in ornament or furniture. Bob who had no wiſh but to be admired, nor any guide but the faſhion, thought every thing beautiful in proportion as it was new, and conſidered his work as unfiniſhed, while any obſerver could ſuggeſt an addition; ſome alteration was therefore every day made, without any other motive than the charms of novelty. A traveller at laſt ſuggeſted to him the convenience of a grotto; Bob immediately ordered the mount of his garden to be excavated, and having laid out a large ſum in ſhells and minerals, was buſy in regulating the diſpoſition of the colours and luſtres, when two gentlemen who had aſked permiſſion to ſee his gardens, preſented him a writ and led him off to leſs elegant apartments.

I know not, Sir, whether among this fraternity of ſorrow you will think any much to be pitied; nor indeed do many of them appear to ſolicit compaſſion, for they generally applaud their own conduct, and deſpiſe thoſe whom want of taſte or ſpirit ſuffers to grow rich. It were happy if the priſons of the kingdom were filled only with characters like theſe, men whom proſperity could

not

not make uſeful, and whom ruin cannot make wiſe: but there are among us many who raiſe different ſenſations, many that owe their preſent miſery to the ſeductions of treachery, the ſtrokes of caſualty, or the tenderneſs of pity; many whoſe ſufferings diſgrace ſociety, and whoſe virtues would adorn it: of theſe, when familiarity ſhall have enabled me to recount their ſtories without horror, you may expect another narrative from,

SIR,

T

Your moſt humble Servant,

MISARGYRUS.

THE ADVENTURER.

NUMBER LIV.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *May* 12, 1753.

———*Senſum labefacta cadebat*
Relligio— CLAUDIANUS.

IF a recluſe moraliſt who ſpeculates in a cloyſter, ſhould ſuppoſe every practice to be infamous in proportion as it is allowed to be criminal, no man would wonder; but every man who is acquainted with life, and is able to ſubſtitute the diſcoveries of experience for the deductions of reaſon, knows that he would be miſtaken.

LYING is generally allowed to be leſs criminal than adultery, and yet it is known to render a man much more infamous and contemptible; for he, who would modeſtly acquieſce in an imputa-

tion of adultery as a compliment, would reſent that of a lie as an inſult for which life only could atone. Thus are men tamely led hood-winked by cuſtom, the creature of their own folly; and while imaginary light flaſhes under the bandage which excludes the reality, they fondly believe that they behold the ſun.

LYING, however, does not incur more infamy than it deſerves, though other vices incur leſs. I have before remarked, that there are ſome practices, which though they degrade a man to the loweſt claſs of moral characters, do yet imply ſome natural ſuperiority; but lying is, on the contrary, always an implication of weakneſs and defect. Slander is the revenge of a coward, and diſſimulation his defence: lying boaſts are the ſtigma of impotent ambition, of obſcurity without merit, and pride totally deſtitute of intellectual dignity: and even lies of apology imply indiſcretion or ruſticity, ignorance, folly, or indecorum.

BUT there is equal turpitude, and yet greater meanneſs, in thoſe forms of ſpeech which deceive without direct falſhood. The crime is committed with greater deliberation, as it requires more contrivance; and by the offenders the uſe of language is totally perverted; they conceal a meaning oppoſite to that which they expreſs; their ſpeech is a kind of riddle propounded for an evil purpoſe; and as they may, therefore, be properly diſtinguiſhed by the name of Sphinxes, there would not perhaps be much cauſe for regret, if, like the firſt monſter of the name, they ſhould break their necks upon the ſolution of their enigmas.

INDIRECT lies more effectually than others deſtroy that mutual confidence, which is ſaid to be the band of ſociety: they are more frequently repeated, becauſe they are not prevented by the dread of detection: and he who has obtained a virtuous character is not al-

always believed, becauſe we know not but that he may have been perſuaded by the ſophiſtry of folly, that to deceive is not to lye, and that there is a certain manner in which truth may be violated without incurring either guilt or ſhame.

But lying, however practiſed, does like every other vice ultimately diſappoint its own purpoſe: "A lying tongue is but for a "moment." Detraction, when it is diſcovered to be falſe, confers honour, and diſſimulation provokes reſentment; the falſe boaſt incurs contempt, and the falſe apology aggravates the offence.

Is it not, therefore, aſtoniſhing, that a practice, for whatever reaſon, ſo univerſally infamous and unſucceſsful, ſhould not be more generally and ſcrupulouſly avoided? To think, is to renounce it: and that I may fix the attention of my readers a little longer upon the ſubject, I ſhall relate a ſtory which, perhaps, by thoſe who have much ſenſibility, will not ſoon be forgotten.

Charlotte and Maria were educated together at an eminent boarding ſchool near London: there was little difference in their age, and their perſonal accompliſhments were equal; but tho' their families were of the ſame rank, yet as Charlotte was an only child, ſhe was conſiderably ſuperior in fortune.

Soon after they were taken home, Charlotte was addreſſed by Captain Freeman, who beſides his commiſſion in the guards had a ſmall paternal eſtate: but as her friends hoped for a more advantageous match, the Captain was deſired to forbear his viſits, and the lady to think of him no more. After ſome fruitleſs ſtruggles, they acquieſced; but the diſcontent of both was ſo apparent, that it was thought expedient to remove Miſs into the country. She was ſent to her aunt, the Lady Meadows, who

with

with her daughter lived retired at the family ſeat, more than one hundred miles diſtant from the metropolis. After ſhe had repined in this dreary ſolitude from April to Auguſt, ſhe was ſurprized with a viſit from her father, who brought with him Sir JAMES FORREST, a young gentleman who had juſt ſucceeded to a baronet's title and a very large eſtate in the ſame county. Sir JAMES had good nature and good ſenſe, an agreeable perſon and an eaſy addreſs: Miſs was inſenſibly pleaſed with his company; her vanity if not her love had a new object; a deſire to be delivered from a ſtate of dependance and obſcurity, had almoſt abſorbed all the reſt; and it is no wonder that this deſire was gratified, when ſcarce any other was felt; or that in compliance with the united ſollicitations of her friends and her lover, ſhe ſuffered herſelf within a few weeks to become a lady and a wife. They continued in the country till the beginning of October, and then came up to London, having prevailed upon her Aunt to accompany them, that Miſs Meadows, with whom the bride had contracted an intimate friendſhip, might be gratified with the diverſions of the town during the winter.

CAPTAIN FREEMAN, when he heard that Miſs CHARLOTTE was married, immediately made propoſals of marriage to MARIA, with whom he became acquainted during his viſits to her friend, and ſoon after married her.

THE friendſhip of the two young ladies ſeemed to be rather increaſed than diminiſhed by their marriage; they were always of the ſame party both in the private and public diverſions of the ſeaſon, and viſited each other without the formalities of meſſages and dreſs.

BUT neither Sir JAMES nor Mrs. FREEMAN could reflect without uneaſineſs upon the frequent interviews which this familiarity

and

and confidence produced, between a lover and his miſtreſs whom force only had divided; and though of theſe interviews they were themſelves witneſſes, yet Sir JAMES inſenſibly became jealous of his lady, and Mrs. FREEMAN of her huſband.

IT happened in the May following, that Sir JAMES went about ten miles out of town to be preſent at the election of a member of parliament for the county, and was not expected to return till the next day. In the evening his lady took a chair and viſited Mrs. FREEMAN: the reſt of the company went away early, the CAPTAIN was upon guard, Sir JAMES was out of town, and the two ladies after ſupper ſate down to piquet, and continued the game without once reflecting upon the hour till three in the morning. Lady FORREST would then have gone home; but Mrs. FREEMAN, perhaps chiefly to conceal a contrary deſire, importuned her to ſtay till the CAPTAIN came in, and at length with ſome reluctance ſhe conſented.

ABOUT five the CAPTAIN came home, and Lady FORREST immediately ſent out for a chair: a chair, as it happened, could not be procured; but a hackney coach being brought in its ſtead, the CAPTAIN inſiſted upon waiting on her ladyſhip home. This ſhe refuſed with ſome emotion; it is probable, that ſhe ſtill regarded the CAPTAIN with leſs indifference than ſhe wiſhed, and was therefore more ſenſible of the impropriety of his offer: but her reaſons for rejecting it, however forcible, being ſuch as ſhe could not allege, he perſiſted, and her reſolution was overborne. By this importunate complaiſance the CAPTAIN had not only thrown Lady FORREST into confuſion, but diſpleaſed his wife: ſhe could not, however, without unpoliteneſs oppoſe it; and leſt her uneaſineſs ſhould be diſcovered, ſhe affected a negligence which in ſome degree revenged it: ſhe deſired that when he came back

he

he would not diſturb her, for that ſhe ſhould go directly to bed; and added with a kind of drowſy inſenſibility, "I am more than "half aſleep already."

LADY FORREST and the CAPTAIN were to go from the Hay-market to Groſvenor Square. It was about half an hour after five when they got into the coach; the morning was remarkably fine, the late conteſt had ſhaken off all diſpoſition to ſleep, and Lady FORREST could not help ſaying, that ſhe had much rather take a walk in the Park than go home to bed. The CAPTAIN zealouſly expreſſed the ſame ſentiment, and propoſed that the coach ſhould ſet them down at St. James's Gate. The Lady, however, had nearly the ſame objections againſt being ſeen in the Mall without any other company than the CAPTAIN, that ſhe had againſt its being known that they were alone together in a hackney coach: ſhe, therefore, to extricate herſelf from this ſecond difficulty, propoſed that they ſhould call at her father's in Bond-ſtreet, and take her couſin Meadows, whom ſhe knew to be an early riſer, with them. This project was immediately put in execution; but Lady FORREST found her couſin indiſpoſed with a cold. When ſhe had communicated the deſign of this early viſit, Miſs Meadows intreated her to give up her walk in the Park, to ſtay till the family roſe, and go home after breakfaſt: "No," replied Lady FORREST, "I am determined upon a walk; but as I muſt "firſt get rid of Captain FREEMAN, I will ſend down word that "I will take your advice." A ſervant was accordingly diſpatched to acquaint the CAPTAIN, who was waiting below, that Miſs Meadows was indiſpoſed, and had engaged Lady FORREST to breakfaſt.

THE ADVENTURER.

NUMBER LV.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *May* 15, 1753.

Quid quiſque vitet, nunquam homini ſatis
Cautum eſt in horas. HOR.

THE CAPTAIN diſcharged the coach; but being piqued at the behaviour of his wife, and feeling that flow of ſpirits which uſually returns with the morning even to thoſe who have not ſlept in the night, he had no deſire to go home, and therefore reſolved to enjoy the fine morning in the Park alone.

LADY FORREST, not doubting but that the CAPTAIN would immediately return home, congratulated herſelf upon her deliverance; but at the ſame time, to indulge her deſire of a walk, followed him into the Park.

THE CAPTAIN had reached the top of the Mall, and turning back met her before ſhe had advanced two hundred yards beyond the pallace. The moment ſhe perceived him, the remembrance of her meſſage, the motives that produced it, the detection of its falſhood and diſcovery of its deſign, her diſappointment and conſciouſneſs of that very ſituation which ſhe had ſo much reaſon to avoid, all concurred to cover her with confuſion which it was impoſſible to hide: pride and good breeding were, however, ſtill predominant over truth and prudence; ſhe was ſtill zealous to remove from the CAPTAIN'S mind any ſuſpicion of a deſign to ſhun him, and therefore with an effort perhaps equal to that of a hero who ſmiles upon the rack, ſhe affected an air of gaiety, ſaid ſhe was glad to ſee him, and as an excuſe for her meſſage and her conduct, prattled ſomething about the ficklenеſs of woman's mind, and concluded with obſerving that ſhe changed her's too often ever to be mad. By this conduct a retreat was rendered impoſſible, and they walked together till between eight and nine: but the clouds having inſenſibly gathered, and a ſudden ſhower falling juſt as they reached Spring-Gardens, they went out inſtead of going back; and the CAPTAIN having put the lady into a chair, took his leave.

IT happened that Sir JAMES, contrary to his firſt purpoſe, had returned from his journey at night. He learnt from the ſervants, that his lady was gone to Captain FREEMAN'S, and was ſecretly diſpleaſed that ſhe had made this viſit when he was abſent; an incident which, however trifling in itſelf, was by the magic of jealouſy ſwelled into importance: yet upon recollection he reproved himſelf for this diſpleaſure, ſince the preſence of the CAPTAIN'S lady would ſufficiently ſecure the honour of his own. While he was ſtruggling with theſe ſuſpicions, they increaſed both in number and ſtrength

in

in proportion as the night wore away. At one he went to bed; but he paſſed the night in agonies of terror and reſentment, doubting whether the abſence of his lady was the effect of accident or deſign, liſtening to every noiſe, and bewildering himſelf in a multitude of extravagant ſuppoſitions. He roſe again at break of day; and after ſeveral hours of ſuſpenſe and irreſolution, whether to wait the iſſue or go out for intelligence, the reſtleſſneſs of curioſity prevailed, and about eight he ſet out for Captain FREEMAN's; but left word with his ſervants, that he was gone to a neighbouring coffee-houſe.

Mrs. FREEMAN, whoſe affected indifference and diſſimulation of a deſign to go immediately to bed, contributed to prevent the CAPTAIN's return, had during his abſence ſuffered inexpreſſible diſquiet: ſhe had, indeed, neither intention to go to bed, nor inclination to ſleep; ſhe walked backward and forward in her chamber, diſtracted with jealouſy and ſuſpenſe, till ſhe was informed that Sir JAMES was below, and deſired to ſee her. When ſhe came down, he diſcovered that ſhe had been in tears; his fear was now more alarmed than his jealouſy, and he concluded that ſome fatal accident had befallen his wife: but he ſoon learnt that ſhe and the CAPTAIN had gone from thence at five in the morning, and that he was not yet returned. Mrs. FREEMAN, by Sir JAMES's enquiry, knew that his lady had not been at home: her ſuſpicions, therefore, were confirmed; and in her jealouſy, which to prevent a duel ſhe laboured to conceal, Sir JAMES found new cauſe for his own. He determined, however, to wait with as much decency as poſſible, till the CAPTAIN came in; and perhaps two perſons were never more embarraſſed by the preſence of each other. While breakfaſt was getting ready, Dr. TATTLE came to pay Mrs. FREEMAN a morning viſit; and to the unſpeakable relief both of the lady and her gueſt was immediately admitted. Doctor TATTLE is one of thoſe male goſſips who in the common

opinion

opinion are the moſt diverting company in the world: the Doctor ſaw that Mrs. FREEMAN was low ſpirited, and made ſeveral efforts to divert her but without ſucceſs: at laſt he declared with an air of ironical importance, that he could tell her ſuch news as would make her look grave for ſomething; "the CAPTAIN," ſays he, "has juſt huddled a lady into a chair at the door of a "bagnio near Spring Gardens." He ſoon perceived, that this ſpeech was received with emotions very different from thoſe he intended to produce; and, therefore, added, "that ſhe need not, "however, be jealous; for notwithſtanding the manner in which "he had related the incident, the lady was certainly a woman of "character, as he inſtantly diſcovered by her mien and ap-"pearance:" this particular confirmed the ſuſpicion which it was intended to remove; and the Doctor, finding that he was not ſo good company as uſual, took his leave, but was met at the door by the CAPTAIN who brought him back. His preſence, however inſignificant, impoſed ſome reſtraint upon the reſt of the company; and Sir JAMES, with as good an appearance of jocularity as he could aſſume, aſked the CAPTAIN "what he had "done with his wife." The CAPTAIN with ſome irreſolution replied, that "he had left her early in the morning at her father's; "and that having made a point of waiting on her home, ſhe ſent "word down that her couſin Meadows was indiſpoſed and had "engaged her to breakfaſt." The CAPTAIN, who knew nothing of the anecdote that had been communicated by the Doctor, judged by appearances that it was prudent thus indirectly to lie, by concealing the truth both from Sir JAMES and his wife: he ſuppoſed, indeed, that Sir JAMES would immediately enquire after his wife at her father's, and learn that ſhe did not ſtay there to breakfaſt; but as it would not follow that they had been together, he left her to account for her abſence as ſhe thought fit, taking for granted that what he had concealed ſhe alſo would conceal for the

ſame

ſame reaſons; or if ſhe did not, as he had affirmed nothing contrary to truth, he might pretend to have concealed it in jeſt. Sir JAMES, as ſoon as he had received this intelligence, took his leave with ſome appearance of ſatisfaction, and was followed by the Doctor.

As ſoon as Mrs. FREEMAN and the CAPTAIN were alone, ſhe queſtioned him with great earneſtneſs about the lady whom he had been ſeen to put into a chair: when he heard that this incident had been related in the preſence of Sir JAMES, he was greatly alarmed leſt lady FORREST ſhould increaſe his ſuſpicions, by attempting to conceal that which, by a ſeries of enquiry to which he was now ſtimulated, he would probably diſcover: he condemned this conduct in himſelf, and as the moſt effectual means at once to quiet the mind of his wife and obtain her aſſiſtance, he told her all that had happened and his apprehenſion of the conſequences: he alſo urged her to go directly to Miſs Meadows, by whom his account would be confirmed, and of whom ſhe might learn farther intelligence of Sir JAMES; and to find ſome way to acquaint lady FORREST with her danger, and admoniſh her to conceal nothing.

Mrs. FREEMAN was convinced of the CAPTAIN's ſincerity, not only by the advice which he urged her to give to lady FORREST, but by the conſiſtency of the ſtory and the manner in which he was affected. Her jealouſy was changed into pity for her friend, and apprehenſion for her huſband. She haſted to Miſs Meadows, and learnt that Sir JAMES had enquired of the ſervant for his lady, and was told that ſhe had been there early with Captain FREEMAN, but went away ſoon after him: ſherelated to Miſs Meadows all that had happened, and thinking it at leaſt poſſible that Sir JAMES might not go directly home, ſhe wrote the following Letter to his lady.

My

" My dear Lady FORREST,

" I Am in the utmoſt diſtreſs for you: Sir JAMES has ſuſpi-
" cions which truth only can remove, and of which my indiſ-
" cretion is the cauſe. If I had not concealed my deſire of the
" CAPTAIN's return, your deſign to diſengage yourſelf from
" him, which I learn from Miſs Meadows, would have been ef-
" fected. Sir JAMES breakfaſted with me in the Haymarket;
" and has ſince called at your father's, from whence I write: he
" knows that your ſtay here was ſhort, and has reaſon to believe
" the CAPTAIN put you into a chair ſome hours afterwards at
" Spring Gardens. I hope therefore, my dear lady, that this will
" reach your hands time enough to prevent your concealing any
" thing: it would have been better if Sir JAMES had known no-
" thing, for then you would not have been ſuſpected; but now
" he muſt know all, or you cannot be juſtified. Forgive the
" freedom with which I write, and believe me moſt affectionately

Yours,

" MARIA FREEMAN.

" P. S. I have ordered the bearer to ſay he came
" from Mrs. Faſhion the milliner."

THIS letter was given to a chairman, and he was ordered to ſay he brought it from the milliner's; becauſe if it ſhould be known to come from Mrs. FREEMAN, and ſhould fall by accident into Sir JAMES's hands, his curioſity might prompt him to read it, and his jealouſy to queſtion the lady without communicating the contents.

Erratum. In the motto of the preceding paper, for *Senſum*, read *Senſim*.

THE ADVENTURER.

NUMBER LVI.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *May* 19, 1753.

— Multos in ſumma pericula miſit
Venturi timor ipſe mali. LUCANUS.

SIR JAMES being convinced, that his lady and the CAPTAIN had paſſed the morning at a bagnio, by the anſwer which he received at her father's, went directly home. His lady was juſt arrived before him, and had not recovered from the confuſion and dread which ſeized her, when ſhe heard that Sir JAMES came to town the night before, and at the ſame inſtant anticipated the conſequences of her own indiſcretion. She was told he was then at the coffee-houſe, and in a few minutes was thrown into an univerſal tremor upon hearing him knock at the door. He perceived her diſtreſs not with compaſſion but rage,

becauſe he believed it to proceed from the conſciouſneſs of guilt: he turned pale, and his lips quivered; but he ſo far reſtrained his paſſion as to aſk her without invective, "Where, and how ſhe had "paſſed the night." She replied, "at Captain FREEMAN'S; that "the CAPTAIN was upon guard, that ſhe ſate up with his Lady "till he came in, and that then inſiſting to ſee her home ſhe would "ſuffer the coach to go no farther than her father's, where he "left her early in the morning:" ſhe had not fortitude to relate the ſequel, but ſtopped with ſome appearance of irreſolution and terror. Sir JAMES then aſked "If ſhe came directly from her "father's home." This queſtion, and the manner in which it was aſked, increaſed her confuſion: to appear to have ſtopped ſhort in her narrative, ſhe thought would be an implication of guilt, as it would betray a deſire of concealment; but the paſt could not be recalled, and ſhe was impelled by equivocation to falſhood, from which, however, ſhe would have been kept back by fear, if Sir JAMES had not decieved her into a belief that he had been no farther than the neighbourhood. After theſe tumultuous reflections which paſſed in a moment, ſhe ventured to affirm, that "ſhe "ſtaid with Miſs Meadows till eight, and then came home:" but ſhe uttered this falſhood with ſuch marks of guilt and ſhame, which ſhe had indeed no otherwiſe than by this falſhood incurred or deſerved, that Sir JAMES no more doubted her infidelity than her exiſtence. As her ſtory was the ſame with that of the CAPTAIN'S, and as one had concealed the truth and the other denied it, he concluded there was a confederacy between them; and determining firſt to bring the CAPTAIN to account, he turned from her abruptly and immediately left the houſe.

AT the door he met the chairman who had been diſpatched by Mrs. FREEMAN to his lady; and fiercely interrogating him what was his

his buſineſs, the man produced the letter, and ſaying, as he had been ordered, that he brought it from Mrs. Faſhion, Sir JAMES ſnatched it from him, and muttering ſome expreſſions of contempt and reſentment thruſt it into his pocket.

IT happened that Sir JAMES did not find the CAPTAIN at home; he, therefore, left a billet, in which he requeſted to ſee him at a neighbouring tavern, and added that he had put on his ſword.

IN the mean time, his lady, dreading a diſcovery of the falſhood which ſhe had aſſerted, diſpatched a billet to Captain FREEMAN; in which ſhe conjured him as a man of honour, for particular reaſons not to own to Sir JAMES, or any other perſon, that he had ſeen her after he had left her at her father's: ſhe alſo wrote to her couſin Meadows, intreating, that if ſhe was queſtioned by Sir JAMES, he might be told that ſhe ſtaid with her till eight o'clock, an hour at which only herſelf and the ſervants were up.

THE billet to Miſs Meadows came ſoon after the chairman had returned with an account of what had happened to the letter; and Mrs. FREEMAN was juſt gone in great haſte to relate this accident to the CAPTAIN, as it was of importance that he ſhould know it before his next interview with Sir JAMES: but the CAPTAIN had been at home before her, and had received both Sir JAMES's billet and that of his lady. He went immediately to the tavern, and, inquiring for Sir JAMES FORREST, was ſhewn into a back room up one pair of ſtairs: Sir JAMES received his ſalutation without reply, and inſtantly bolted the door. His jealouſy was complicated with that indignation and contempt, which a ſenſe of injury from a perſon of inferior rank never fails to produce; he, therefore, demanded of the CAPTAIN in a haughty tone,

tone, "Whether he had not that morning been in company with "his wife, after he had left her at her father's?" The CAPTAIN, who was incenſed at Sir JAMES's manner, and deemed himſelf engaged in honour to keep the lady's ſecret, anſwered that "after "what he had ſaid in the morning, no man had a right to ſup- "poſe he had ſeen the lady afterwards; that to inſinuate the con- "trary, was obliquely to charge him with a falſhood; that he "was bound to anſwer no ſuch queſtions, till they were properly "explained; and that as a gentleman he was prepared to vindi- "cate his honour." Sir JAMES juſtly deemed this reply an equi- vocation and an inſult; and being no longer able to reſtrain his rage, he curſed the CAPTAIN as a liar and a ſcoundrel, and at the ſame time ſtriking him a violent blow with his fiſt, drew his ſword and put himſelf in a poſture of defence. Whatever deſign the CAPTAIN might have had to bring his friend to temper, and reconcile him to his wife, when he firſt entered the room, he was now equally enraged, and indeed had ſuffered equal indignity; he, therefore, drew at the ſame inſtant, and after a few deſperate paſſes on both ſides he received a wound in his breaſt, and reeling backward a few paces fell down.

THE noiſe had brought many people to the door of the room, and it was forced open juſt as the CAPTAIN received his wound: Sir JAMES was ſecured, and a meſſenger was diſpatched for a ſurgeon. In the mean time the CAPTAIN perceived himſelf to be dying; and whatever might before have been his opinion of right and wrong and honour and ſhame, he now thought all diſſi- mulation criminal, and that his murderer had a right to that truth which he thought it meritorious to deny him when he was his friend; he, therefore, earneſtly deſired to ſpeak a few words to him in private: this requeſt was immediately granted; the perſons

who

who had ruſhed in withdrew, contenting themſelves to keep guard at the door; and the CAPTAIN beckoning Sir JAMES to kneel down by him, then told him, that "however his lady might "have been ſurprized or betrayed by pride or fear into diſſimu- "lation or falſhood, ſhe was innocent of the crime which he "ſuppoſed her ſollicitous to conceal:" he then briefly related all the events as they had happened; and at laſt, graſping his hand, urged him to eſcape from the window, that he might be a friend to his widow and to his child, if its birth ſhould not be prevented by the death of its father. Sir JAMES yielded to the force of this motive, and eſcaped as the CAPTAIN had directed. In his way to Dover he read the letter which he had taken from the chair- man, and the next poſt incloſed it in the following to his lady.

"My dear CHARLOTTE,

"I Am the moſt wretched of all men; but I do not upbraid "you as the cauſe: would to God that I were not more guilty "than you! We are the martyrs of diſſimulation. By diſſimula- "lation dear Captain FREEMAN was induced to waſte thoſe "hours with you, which he would otherwiſe have enjoyed with "the poor unhappy diſſembler his wife. Truſting in the ſucceſs "of diſſimulation, you was tempted to venture into the Park, "where you met him whom you wiſhed to ſhun. By detecting "diſſimulation in the CAPTAIN, my ſuſpicions were increaſed; "and by diſſimulation and falſhood you confirmed them: but "your diſſimulation and falſhood were the effects of mine; yours "were ineffectual, mine ſucceeded: for I left word that I was "gone no farther than the Coffee-houſe, that you might not "ſuſpect I had learned too much to be deceived. By the ſucceſs "of a lie put into the mouth of a chairman, I was prevented from

"reading

" reading a letter which at laſt would have undeceived me; and " by perſiſting in diſſimulation, the CAPTAIN has made his " friend a fugitive, and his wife a widow. Thus does inſincerity " terminate in miſery and confuſion, whether in its immediate " purpoſe it ſucceeds or is diſappointed. O my dear CHARLOTTE! " if ever we meet again—to meet again in peace is impoſſible— " but if ever we meet again, let us reſolve to be ſincere: to be " ſincere is to be wiſe, innocent, and ſafe. We venture to " commit faults which ſhame or fear would prevent, if we did " not hope to conceal them by a lie. But in the labyrinth of " falſhood, men meet thoſe evils which they ſeek to avoid; and " as in the ſtrait path of truth alone they can ſee before them, in " the ſtrait path of truth alone they can perſue felicity with " ſucceſs. Adieu! I am—dreadful!—I can ſubſcribe nothing " that does not reproach and torment me—Adieu!"

WITHIN a few weeks after the receipt of this letter, the unhappy lady heard that her huſband was caſt away in his paſſage to France.

THE ADVENTURER.

NUMBER LVII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *May* 22, 1753.

——*Nec vox hominem ſonat*—— VIRG.

To the ADVENTURER.

SIR,

LONGINUS proceeds to addreſs his friend TERENTIANUS in the following manner.

IT is the peculiar privilege of poetry, not only to place material objects in the moſt amiable attitudes, and to clothe them in the moſt graceful dreſs, but alſo to give life and motion to immaterial beings, and form, and colour, and action, even to abſtract ideas; to embody the VIRTUES, the VICES, and the PASSIONS; and to bring before our eyes, as on a ſtage, every faculty of the human mind.

PROSOPOPOEIA, therefore, or perſonification, conducted with dignity and propriety, may be juſtly eſteemed one of the greateſt efforts of the creative power of a warm and lively imagination. Of this figure many illuſtrious examples may be produced from the Jewiſh writers I have been ſo earneſtly recommending to your peruſal; among whom, every part and object of nature is animated, and endowed with ſenſe, with paſſion, and with language.

To ſay that the lightning obeyed the commands of GOD, would of itſelf be ſufficiently ſublime: but a Hebrew bard expreſſes this idea with far greater energy and life: "Canſt thou ſend "lightnings, that they may go, and ſay unto thee, Here we are!" And again, "God ſendeth forth light and it goeth; he calleth it "again, and it obeyeth him with fear." How animated, how emphatical, is this unexpected anſwer, "Here we are!"

PLATO, with a divine boldneſs, introduces in his CRITO, the LAWS of Athens pleading with SOCRATES, and diſſuading him from an attempt to eſcape from the priſon in which he was confined; and the ROMAN rival of DEMOSTHENES has made his country tenderly expoſtulate with CATILINE, on the dreadful miſeries which his rebellion would devolve on her head. But will a candid critic prefer either of theſe admired perſonifications, to thoſe paſſages in the Jewiſh poets, where Babylon, or Jeruſalem, or Tyre, are repreſented as ſitting on the duſt, covered with ſackcloth, ſtretching out their hands in vain, and loudly lamenting their deſolation? Nay, farther, will he reckon them even equal to the following fictions? WISDOM is introduced, ſaying of herſelf; "When GOD prepared the "heavens, I was there; when he ſet a circle upon the face of the "deep, when he gave to the ſea his decree that the waters ſhould "not paſs his commandments, when he appointed the foundations "of the earth, then was I by him as one brought up with him; "and I was daily his delight, playing always before him." Where TERENTIANUS, ſhall we find our MINERVA ſpeaking with ſuch dignity and elevation? The goddeſs of the Hebrew bard, is not only the patroneſs and inventreſs of arts and learning, the parent of felicity and fame, the guardian and conductreſs of human life; but ſhe is painted as immortal and eternal, the conſtant com-

panion

panion of the great CREATOR himſelf, and the partaker of his councils and deſigns. Still bolder is the other Proſopopœia: "DESTRUCTION and DEATH ſay (of WISDOM,) we have heard "the fame thereof with our ears." If pretenders to taſte and judgment cenſure ſuch a fiction as extravagant and wild, I deſpiſe their frigidity and groſs inſenſibility.

WHEN JEHOVAH is repreſented as deſcending to puniſh the earth in his juſt anger, it is added, "Before him went the "PESTILENCE." When the Babylonian tyrant is deſtroyed, "the "fir-trees rejoice at his fall, and the cedars of Lebanon, ſaying, "ſince thou art laid down, no feller is come up againſt us." And at the captivity of Jeruſalem, the very ramparts and the walls lament, "they languiſh together." Read likewiſe the following addreſs, and tell me what emotion you feel at the time of peruſal: "O thou ſword of the Lord, how long will it be ere thou be "quiet? put up thyſelf into thy ſcabbard, reſt, and be ſilent." Art thou not amazed and delighted, my friend, to behold joy, and anguiſh, and revenge, aſcribed to the trees of the foreſt, to walls, and warlike inſtruments?

BEFORE I conclude theſe obſervations I cannot forbear taking notice of two remarkable paſſages in the Hebrew writers, becauſe they bear a cloſe reſemblance with two in our own tragedians.

SOPHOCLES, by a noble Proſopopœia, thus aggravates the miſery of the Thebans, viſited by a dreadful plague—"Hell is enriched "with groans and lamentations." This image is heightened by a Jewiſh author, who deſcribes Hell, as "an enormous monſter, "who hath extended and enlarged himſelf, and opened his inſati-"able mouth without meaſure."

CASSANDRA, in ESCHYLUS, ſtruck with the treachery and barbarity of Clytemneſtra, who is murdering her huſband Agamemnon, ſuddenly exclaims in a prophetic fury, "ſhall I call her the "direful mother of Hell!" To repreſent the moſt terrible ſpecies of deſtruction, the Jewiſh poet ſays, "The firſt born of death ſhall "devour his ſtrength."

BESIDES

BESIDES the attribution of perſon and action, to objects immaterial or inanimate, there is ſtill another ſpecies of the Proſopopœia, no leſs lively and beautiful than the former; when a real perſon is introduced ſpeaking with propriety and decorum. The ſpeeches which the Jewiſh poets have put into the mouth of their JEHOVAH, are worthy the greatneſs and incomprehenſible majeſty of the ALL-PERFECT BEING. Hear him aſking one of his creatures, with a lofty kind of irony, "Were waſt thou, "when I laid the foundations of the earth? declare, if thou haſt "underſtanding. Who hath laid the meaſures thereof, if thou "knoweſt? or who hath ſtretched the line upon it? Whereon "are the foundations thereof faſtened, or who laid the corner-"ſtone? When the morning ſtars ſang together, and all the "ſons of GOD ſhouted for joy? Or who ſhut up the ſea with "doors, when it brake forth as if it had iſſued out of the womb? "When I brake up for it my decreed place, and ſet bars and "doors, and ſaid, Hitherto ſhalt thou come, but no further, and "here ſhall the pride of thy waves be ſtayed." How can we reply to theſe ſublime inquiries, but in the words that follow? "Behold, I am vile, what ſhall I anſwer thee? I will lay mine "hand upon my mouth."

I have in a former treatiſe obſerved to you, that HOMER has degraded his Gods into men: theſe writers alone have not violated the DIVINE MAJESTY by inadequate and indecent repreſentations, but have made the great CREATOR act and ſpeak, in a manner ſuitable to the ſupreme dignity of his nature, as far as the groſſneſs of mortal conceptions will permit. From the ſublimity and ſpirituality of their notions, ſo different in degree and kind from thoſe of the moſt exalted philoſophers, one may, perhaps, be inclined to think their claim to a divine inſpiration, reaſonable and juſt, ſince GOD alone can deſcribe himſelf to man.

I had written thus far, when I received diſpatches from the empreſs ZENOBIA, with orders to attend her inſtantly at PALMYRA; but am reſolved, before I ſet out, to add to this letter a few remarks on the beautiful compariſons of the Hebrew poets.

THE

THE uſe of ſimilies in general conſiſts in the illuſtration or amplification of any ſubject, or in preſenting pleaſing pictures to the mind by the ſuggeſtion of new images. HOMER and the HEBREW bards diſdain minute reſemblances, and ſeek not an exact correſpondence with every feature of the object they introduce. Provided a general likeneſs appear, they think it ſufficient. Not ſollicitous for exactneſs, which in every work is the ſure criterion of a cold and creeping genius, they introduce many circumſtances that perhaps have no direct affinity to the ſubject, but taken all together contribute to the variety and the beauty of the piece.

THE pleaſures of friendſhip and benevolence are compared to the perfumes that flow from the ointments uſually poured on the prieſt's head, which run down to his beard and even to the ſkirts of his clothing. The ſun riſing and breaking in upon the ſhades of night, is compared to a bridegroom iſſuing out of his chamber; in alluſion to the Jewiſh cuſtom, of uſhering the bridegroom from his chamber at midnight with great ſolemnity and ſplendor, preceded by the light of innumerable lamps and torches. How amiably is the tenderneſs and ſollicitude of GOD for his favourites expreſſed! "As the eagle ſtirreth up her neſt, fluttereth "over her young, ſpreadeth abroad her wings, taketh them, "beareth them on her wings, ſo the Lord alone did lead them!" On the other hand, how dreadfully is his indignation deſcribed! "I will be unto them as a lion, as a leopard by the way will I "obſerve them. I will meet them as a bear that is bereaved of "her whelps, and I will rent the caul of their heart." A little afterwards the ſcene ſuddenly changes, and divine favour is painted by the following ſimilitudes: "I will be as the dew unto Judæa; "he ſhall grow as the lilly; his branches ſhall ſpread, and his "beauty ſhall be as the olive tree, and his ſmell like Mount Li-"banus." MENANDER himſelf, that juſt characterizer of human life, has not given us a more apt and lively compariſon than the following: "As the climbing a ſandy way is to the feet of the "aged, ſo is a wife full of words to a quiet man." Nor has one of our Grecian poets ſpoken ſo feelingly, ſo eloquently, or ſo elegantly of beauty, as the emperor SOLOMON of his miſtreſs, or bride, in images perfectly original and new. "Thy hair," ſays he,

he, " is as a flock of goats that appear from Mount Gilead; thy " teeth are like a flock of ſheep that are even ſhorn, which come " up from the waſhing:" by which ſimilitude their exact equality, evenneſs, and whiteneſs, are juſtly repreſented. " Thy neck is " like the tower of David, builded for an armoury, whereon there " hang a thouſand bucklers, all ſhields of mighty men:" that is, ſtrait and tall, and adorned with golden chains and the richeſt jewels of the Eaſt. " Thy two breaſts are like two young roes that are " twins, which feed among the lillies:" the exquiſite elegance and propriety of which ſimilitude need not be pointed out, and cannot be excelled.

I have purpoſely reſerved one compariſon for a concluſion, not only for the ſake of its beauty and juſtneſs, but becauſe it deſcribes a friendſhip ſo different from the conſtancy which I hope will ever be the character of yours and mine. " My brethren," ſays the writer, " have dealt deceitfully with me. They are like torrents " which when ſwoln and encreaſed with winter ſhowers and the " meltings of ice, promiſe great and unfailing plenty of waters; " but in the times of violent heats, ſuddenly are parched up and " diſappear. The traveller in the deſerts of Arabia ſeeks for them " in vain; the troops of Sheba looked, the companies of Tema " waited for them: they came to the accuſtomed ſprings for re- " lief; they were confounded, they periſhed with thirſt."

In giving you theſe ſhort ſpecimens of Jewiſh poeſy, I think I may compare myſelf to thoſe ſpies which the above mentioned Moses diſpatched, to diſcover the country he intended to conquer; and who brought from thence, as evidences of its fruitfulneſs, the moſt delicious figs and pome-granates, and a branch with one cluſter of grapes, " ſo large and weighty," ſays the hiſtorian, " that they " bare it between two upon a ſtaff." Farewell.

THE ADVENTURER.

NUMBER LVIII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *May* 26, 1753.

Damnant quod non intelligunt. CIC.

EURIPIDES, having preſented SOCRATES with the writings of HERACLITUS, a philoſopher famed for involution and obſcurity, enquired afterwards his opinion of their merit. "What I underſtand," ſaid SOCRATES, "I find "to be excellent; and, therefore, believe that "to be of equal value which I cannot underſtand."

THE reflection of every man who reads this paſſage, will ſuggeſt to him the difference between the practice of SOCRATES, and that of modern critics: SOCRATES, who had by long obſervation upon himſelf and others, diſcovered the weakneſs of the ſtrongeſt, and the dimneſs of the moſt enlightened intellect, was afraid to decide haſtily in his own favour, or to conclude that an author had written

without meaning, becauſe he could not immediately catch his ideas: he knew that the faults of books are often more juſtly imputable to the reader, who ſometimes wants attention, and ſometimes penetration; whoſe underſtanding is often obſtructed by prejudices, and often diſſipated by remiſſneſs; who comes ſometimes to a new ſtudy, unfurniſhed with the knowledge previouſly neceſſary; and finds difficulties inſuperable, for want of ardour ſufficient to encounter them.

OBSCURITY and clearneſs are relative terms: to ſome readers ſcarce any book is eaſy, to others not many are difficult: and ſurely they, whom neither any exuberant praiſe beſtowed by others, nor any eminent conqueſts over ſtubborn problems, have entitled to exalt themſelves above the common orders of mankind, might condeſcend to imitate the candour of SOCRATES; and where they find inconteſtable proofs of ſuperior genius, be content to think that there is juſtneſs in the connexion which they cannot trace, and cogency in the reaſoning which they cannot comprehend.

THIS diffidence is never more reaſonable, than in the peruſal of the authors of antiquity; of thoſe whoſe works have been the delight of ages, and tranſmitted as the great inheritance of mankind from one generation to another: ſurely, no man can, without the utmoſt arrogance, imagine, that he brings any ſuperiority of underſtanding to the peruſal of thoſe books which have been preſerved in the devaſtation of cities, and ſnatched up from the wreck of nations; which thoſe who fled before barbarians have been careful to carry off in the hurry of migration, and of which barbarians have repented the deſtruction. If in books thus made venerable by the uniform atteſtation of ſucceſſive ages, any paſſages ſhall appear unworthy of that praiſe which they have formerly received; let us not immediately determine, that they owed their reputation to dulneſs or bigottry: but ſuſpect at leaſt that our anceſtors

ceſtors had ſome reaſons for their opinions, and that our ignorance of thoſe reaſons makes us differ from them.

It often happens, that an author's reputation is endangered in ſucceeding times, by that which raiſed the loudeſt applauſe among his cotemporaries: nothing is read with greater pleaſure than alluſions to recent facts, reigning opinions, or preſent controverſies; but when facts are forgotten, and controverſies extinguiſhed, theſe favourite touches loſe all their grace; and the author in his deſcent to poſterity muſt be left to the mercy of chance, without any power of aſcertaining the memory of thoſe things, to which he owed his luckieſt thoughts, and his kindeſt reception.

On ſuch occaſions every reader ſhould remember the diffidence of Socrates, and repair by his candour the injuries of time; he ſhould impute the ſeeming defects of his author to ſome chaſm of intelligence, and ſuppoſe, that the ſenſe which is now weak was once forcible, and the expreſſion which is now dubious formerly determinate.

How much the mutilation of antient hiſtory has taken away from the beauty of poetical performances, may be conjectured from the light which a lucky commentator ſometimes effuſes, by the recovery of an incident that had been long forgotten: thus in the third book of Horace, Juno's denunciations againſt thoſe that ſhould preſume to raiſe again the walls of Troy, could for many ages pleaſe only by ſplendid images and ſwelling language, of which no man diſcovered the uſe or propriety, till Le Fevre, by ſhewing on what occaſion the Ode was written, changed wonder to rational delight. Many paſſages yet undoubtedly remain in the ſame author, which an exacter knowledge of the incidents of his time would clear from objections. Among theſe I have always numbered the following lines;

Aurum

Aurum per medios ire ſatellites,
Et perrumpere amat ſaxa, potentius
Ictu fulmineo. Concidit Auguris
Argivi domus ob lucrum
Demerſa excidio. Diffidit urbium
Portas vir Macedo, et ſubruit æmulos
Reges muneribus. Munera navium
Sævos illaqueant duces.

THE cloſe of this paſſage, by which every reader is now diſappointed and offended, was probably the delight of the Roman court: it cannot be imagined, that HORACE, after having given to gold the force of thunder, and told of its power to ſtorm cities and to conquer kings, would have concluded his account of its efficacy with its influence over naval commanders, had he not alluded to ſome fact then current in the mouths of men, and therefore more intereſting for a time than the conqueſts of Philip. Of the like kind may be reckoned another ſtanza in the ſame book:

——*Juſſa coram non ſine conſcio*
Surgit marito, ſeu vocat inſtitor,
Seu navis Hiſpanæ magiſter,
Dedecorum pretioſus emptor.

HE has little knowledge of HORACE who imagines that the *factor*, or the *Spaniſh merchant*, are mentioned by chance: there was undoubtedly ſome popular ſtory of an intrigue, which thoſe names recalled to the memory of his reader.

THE flame of his genius in other parts, though ſomewhat dimmed by time, is not totally eclipſed; his addreſs and judgment yet appear, though much of the ſpirit and vigour of his ſentiment is loſt: this has happened to the twentieth Ode of the firſt book;

Vile

Vile potabis modicis Sabinum
Cantharis, Græcâ quod ego ipſe teſtâ
Conditum levi; datus in theatro
Cùm tibi plauſus,
Chare Mæcenas eques. Ut paterni
Fluminis ripæ, ſimul et jocoſa
Redderet laudes tibi Vaticani
Montis imago.

We here eaſily remark the intertexture of a happy compliment with an humble invitation; but certainly are leſs delighted than thoſe, to whom the mention of the applauſe beſtowed upon Mecænas, gave occaſion to recount the actions or words that produced it.

Two lines which have exerciſed the ingenuity of modern critics, may, I think, be reconciled to the judgment, by an eaſy ſuppoſition: Horace thus addreſſes Agrippa;

Scriberis Vario fortis, et hoſtium
Victor, Mæonii carminis alite.

That Varius ſhould be called a bird of Homeric ſong, appears ſo harſh to modern ears, that an emendation of the text has been propoſed: but ſurely the learning of the antients had been long ago obliterated, had every man thought himſelf at liberty to corrupt the lines which he did not underſtand. If we imagine that Varius had been by any of his cotemporaries celebrated under the appellation of *Muſarum ales*, the ſwan of the Muſes, the language of Horace becomes graceful and familiar; and that ſuch a compliment was at leaſt poſſible, we know from the transformation feigned by Horace of himſelf.

THE moſt elegant compliment that was paid to ADDISON, is of this obſcure and periſhable kind:

When panting virtue her laſt efforts made,
You brought your Clio to the virgin's aid.

THESE lines muſt pleaſe as long as they are underſtood, but can be underſtood only by thoſe that have obſerved ADDISON's ſignatures in the Spectator.

THE nicety of theſe minute allufions I ſhall exemplify by another inſtance which I take this occaſion to mention, becauſe, as I am told, the commentators have omitted it. Tibullus addreſſes Cynthia in this manner;

Te ſpectem, ſuprema mihi cùm venerit hora,
Te teneam moriens deficiente manu.

To theſe lines Ovid thus refers in his elegy on the death of Tibullus;

Cynthia decedens, felicius, inquit, amata
Sum tibi; vixiſti dum tuus ignis eram.
Cui Nemeſis, quid, ait, tibi ſunt mea damna dolori?
Me tenuit moriens deficiente manu.

THE beauty of this paſſage, which conſiſts in the appropriation made by Nemeſis of the line originally directed to Cynthia, had been wholly imperceptible to ſucceeding ages, had chance, which has deſtroyed ſo many greater volumes, deprived us likewiſe of the Poems of Tibullus.

T

THE ADVENTURER.

NUMBER LIX.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *May* 29, 1753.

——*Si Pieriâ Quadrans tibi nullus in Arcâ*
Oſtendatur, ames nomen victumque Machæræ;
Et vendas potiùs, commiſſa quod Auctio vendit
Stantibus, Oenophorum, Tripodes, Armaria, Ciſtas,
Halcyonem Bacchi, Thebas, & Terea Fauſti. JUV.

THE indigence of authors, and particularly of poets, has long been the object of lamentation and ridicule, of compaſſion and contempt.

IT has been obſerved, that not one favourite of the Muſes has ever been able to build a houſe, ſince the days of AMPHION; and that the greateſt puniſhment that can poſſibly be inflicted on them, is to oblige them to ſup in their own lodgings,

——*Molles ubi reddunt ova columbæ.*

BOILEAU introduces Damon, whoſe writings entertained and inſtructed the city and the court, as having paſt the ſummer without a ſhirt and the winter without a cloak, and reſolving at laſt to forſake Paris,

——*ou la vertu n' a plus ni Feu ni Lieu;*

and to find out a retreat in ſome diſtant grotto,

D' où jamais ni l' Huiſſier, ni le Sergent n' approche;
Safe, where no critics damn, no duns moleſt. POPE.

"THE rich comedian," ſays BRUYERE, "lolling in his gilt chariot, "beſpatters the face of CORNEILLE, walking afoot:" and JUVENAL remarks, that his cotemporary bards generally qualified themſeves by their diet, to make excellent buſtos; that they were compelled ſometimes to hire lodgings at a baker's, in order to warm themſelves for nothing; and that it was the common fate of the fraternity,

Pallere & vinum toto neſcire Decembri.

VIRGIL himſelf is ſtrongly ſuſpected to have lain in the ſtreets, or on ſome *Roman bulk*, when he ſpeaks ſo feelingly of a rainy and tempeſtuous night in his well known epigram.

FEW perhaps wander among the laurels of Parnaſſus, but who have reaſon ardently to wiſh and to exclaim with Æneas, but without the hero's good fortune,

Si nunc ſe nobis ille aureus arbore ramus
Oſtendat nemore in tanto! ——

The patronage of Lelius and Scipio did not enable TERENCE to rent a houſe. TASSO, in a humorous ſonnet addreſſed to his favourite

favourite cat, earneſtly entreats her to lend him the light of her eyes during his midnight ſtudies, not being himſelf able to purchaſe a candle to write by. DANTE the Homer of Italy, and CAMOENS of Portugal, were both baniſhed and impriſoned. CERVANTES, perhaps the moſt original genius the world ever beheld, periſhed by want in the ſtreets of Madrid. And a writer, little inferior to the Spaniard in the exquiſiteneſs of his humour and raillery, I mean ERASMUS, after the tedious wanderings of many years, from city to city, and from patron to patron, praiſed and promiſed, and deceived by all, obtained no ſettlement but with his printer. "At "laſt," ſays he, in one of his epiſtles, "I ſhould have been ad-"vanced to a cardinalſhip, if there had not been a decree in my "way, by which thoſe are ſecluded from this honour, whoſe in-"come amounts not to three thouſand ducats."

I remember to have read a ſatire in proſe, entitled, *A Poet hath bought a houſe*. The poet having purchaſed a houſe, the matter was immediately laid before the parliament of poets, aſſembled on that important occaſion, as a thing unheard of, as a very bad precedent, and of moſt pernicious conſequence; and accordingly a very ſevere ſentence was pronounced on the buyer. When the members came to give their votes, it appeared there was not a ſingle perſon in the aſſembly, who through the favour of powerful patrons, or their own happy genius, was worth ſo much as to be proprietor of a houſe, either by inheritance or purchaſe. All of them neglecting their private fortunes, confeſſed and boaſted, that they lived in lodgings. The poet was, therefore, ordered to ſell his houſe immediately, to buy wine with the money for their entertainment, in order to make ſome expiation for his enormous crime, and to teach him to live unſettled and without care, like a true poet.

SUCH

SUCH are the ridiculous, and ſuch the pitiable ſtories related, to expoſe the poverty of poets in different ages and nations; but which I am inclined to think are rather the boundleſs exaggerations of ſatire and fancy, than the ſober reſult of experience, and the determination of truth and judgment: for the general poſition may be contradicted by numerous examples; and it may, perhaps, appear on reflection and examination, that the art is not chargeable with the faults and failings of its particular profeſſors, and that thoſe who are indigent poets, would have been indigent merchants and mechanics.

THE neglect of oeconomy, in which great geniuſes are ſuppoſed to have indulged themſelves, has unfortunately given authority and juſtification to careleſſneſs and extravagance; inſomuch that many a minute rhymer has fallen into diſſipation and drunkenneſs, becauſe BUTLER and OTWAY lived and died in an alehouſe. As the Macedonian courtiers mimicked the wryneſs of Alexander's neck, ſo theſe ſervile imitators follow their maſters in all that diſgraced them; contract immoderate debts, becauſe DRYDEN died inſolvent; and neglect to change their linnen, becauſe SMITH was a ſloven. "If I ſhould happen to look pale," ſays HORACE, "all the hackney writers in Rome would immediately drink "cummin to gain the ſame complexion." And I myſelf am acquainted with a witling who uſes a glaſs, only becauſe POPE was near ſighted.

I can eaſily conceive, that a mind occupied and overwhelmed with the weight and immenſity of its own conceptions, glancing with aſtoniſhing rapidity from heaven to earth, and from earth to heaven, cannot willingly ſubmit to the dulneſs and drudgery of examining the juſtneſs and accuracy of a butcher's bill. To deſcend from the wideſt and moſt comprehenſive views of nature, and weigh

weigh-out hops for a brewing, muſt be invincibly diſguſting to a true genius: to be able to build imaginary palaces of the moſt exquiſite architecture, but yet not to pay a carpenter's bill, is a cutting mortification and diſgrace: to be ruined by purſuing the precepts of Virgilian agriculture, and by plowing claſſically, without attending to the wholeſome monitions of *low Britiſh* farmers, is a circumſtance that aggravates the failure of a crop, to a man who wiſhes to have lived in the Auguſtan age, and deſpiſes the ſyſtem of modern huſbandry.

ILLUSTRIOUS and numerous are the examples, however, that may be produced of poets, who have condeſcended to the cares of oeconomy, and who have conducted their families with all the parſimony and regularity of an alderman; who have not ſuperciliouſly diſdained to enter into the concerns of common life, and to ſubſcribe to and ſtudy certain neceſſary dogma's of the vulgar, convinced of their utility and expediency, and well knowing that becauſe they are vulgar, they are, therefore, both important and true.

IF we caſt our eyes backwards on antiquity, or ſurvey ages nearer our own, we ſhall find ſeveral of the greateſt geniuſes ſo far from being ſunk in indigence, that we ſee many of them enjoying ſplendor and honours, or at leaſt ſecured againſt the anxieties of poverty, by a decent competence, and plenty of the conveniences of life.

ÆSCHYLUS was an officer of no mean rank in the Athenian army at the celebrated battle of Marathon; and SOPHOCLES was an accompliſhed general, who commanded his countrymen in ſeveral moſt important expeditions: THEOCRITUS was careſſed and enriched by Ptolomy; and the gaiety of ANACREON was the reſult

of

of eaſe and plenty: PINDAR was better rewarded for many of his odes, than any other bard ancient or modern, except perhaps BOILEAU for his celebrated piece of flattery on the taking Namur: VIRGIL at laſt poſſeſſed a fine houſe at Rome, and a Villa at Naples: "HORACE," ſays SWIFT in one of his lectures on oeconomy to GAY, "I am ſure kept his coach:" LUCAN and SILIUS ITALICUS dwelt in marble palaces, and had their gardens adorned with the moſt exquiſite and capital ſtatues of Greece: CORNEILLE and RACINE were both admirable maſters of their families, faithful huſbands, and prudent oeconomiſts: BOILEAU, by the liberalities of Lewis, was enabled to purchaſe a delightful privacy at *Auteuil*, was eminently ſkilled in the management of his finances, and deſpiſed that affectation which arrogantly aims to place itſelf above the neceſſary decorums and rules of civil life: in all which particulars they were equalled by ADDISON and POPE.

IT ought not, therefore, to be concluded from a few examples to the contrary, that poetry and prudence are incompatible. Let thoſe who are bleſt with genius recollect, that OECONOMY is the parent of INTEGRITY, of LIBERTY, and of EASE; and the beauteous ſiſter of TEMPERANCE, of CHEARFULNESS, and HEALTH: and that PROFUSENESS is a cruel and crafty demon, that gradually involves her followers in dependance and debts; that is, fetters them with "irons that enter into their ſouls."

THE ADVENTURER.

NUMBER LX.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *June* 2, 1753.

Jus eſt et ab hoſte doceri. OVID.

TO have delayed the publication of the following letter, would have been ſurely inexcuſable; as it is ſubſcribed with the name of a very great perſonage, who has been long celebrated for his ſuperiority of genius and knowledge; and whoſe abilities will not appear to have been exaggerated by ſervility or faction, when his genuine productions ſhall be better known. He has, indeed, been ſuſpected of ſome attempts againſt REVEALED RELIGION; but the letter which I have the honour to publiſh, will do juſtice to his character, and ſet his principles in a new light.

To the ADVENTURER.

SIR,

AS your principal deſign is to revive the practice of virtue, by eſtabliſhing the CHRISTIAN RELIGION; you will naturally conclude, that your views and mine are directly oppoſite: and my attempt to ſhew, that it is your intereſt to admit my correſpondence; will, therefore, be conſidered as a proof of the contrary. You will, however, ſoon diſcover, that by promoting your intereſt, I ſeek my own; and when you have read my letter, you will be far from ſuſpecting, that under a ſpecious ſhow of concurrence in your undertaking, I have concealed an attempt to render it ineffectual.

"NEVER to give up the preſent for the future," is a maxim which I have always taught both by precept and example: I conſider the NOW, as the whole of my exiſtence; and, therefore, to improve it, is the whole of my ſtudy. And, indeed, happineſs, like virtue, conſiſts not in reſt, but in action: it is found rather in the perſuit, than the attainment of an end: for though the death of the ſtag, is the purpoſe of the chace; yet the moment this purpoſe is accompliſhed, the ſport is at an end. VIRTUE and RELIGION alone can afford me employment: without them, I muſt inevitably be idle; and to be idle is to be wretched: I ſhould, therefore, inſtead of attempting to deſtroy the principles upon which I was reſiſted, have been content to ſurmount them: for he who ſhould hamſtring the game, leſt any of them ſhould eſcape, would be juſtly diſappointed of the pleaſure of running them down. Such, indeed, is my preſent condition: and as it will at once anſwer your purpoſe and mine, I ſhall exhibit an account of my conduct, and ſhew how my diſappointment was produced.

MY principal buſineſs has always been to counterwork the effects of REVEALED RELIGION: I have, therefore, had little to do, except among Jews and Chriſtians. In the early ages of the world, when REVELATION was frequently repeated with ſenſible and miraculous circumſtances, I was far from being idle; and ſtill think it an inconteſtible proof of my abilities, that even then my labour was not always unſucceſsful. I applied not ſo much to the underſtanding

ſtanding as to the ſenſes, till after the promulgation of CHRISTIANITY; but I ſoon diſcovered, that CHRISTIANITY afforded motives to VIRTUE and PIETY, which were ſcarce to be over powered by temptation: I was, therefore, obliged now to exert my power, not upon the ſenſes but the underſtanding. As I could not ſuſpend the force of theſe motives, I laboured to direct them towards other objects; and in the eighth century I had ſo far ſucceeded, as to produce a prevailing opinion, that "the worſhip of images was "of more moment than moral rectitude:" it was decreed by a pope and council, that to ſpeak of them with irreverence was a forfeit of ſalvation; and that the offender ſhould, therefore, be excommunicated: thoſe who oppoſed this decree, were perſecuted with fire and ſword; and I had the ſatisfaction not only of ſupplanting virtue, but of propagating miſery, by a zeal for religion. I muſt not, however, arrogate all the honour of an event which ſo much exceeded my hopes; for many arguments in favour of images were drawn from a book, intitled PRATUM SPIRITUALE: in which it is affirmed, that having long tempted a hermit to incontinence, I offered to deſiſt if he would ceaſe to worſhip an image of the Virgin; and that the hermit having conſulted an abbot, whether to accept or refuſe the condition, was told, that it was more eligible to commit incontinence, than to neglect the worſhip of images: and I declare upon my honour that the facts, as far as they relate to me, did never happen, but are wholly invented by the ingenious author. That ſalvation had very little connexion with virtue, was indeed an opinion which I propagated with great diligence; and with ſuch ſucceſs, that BONIFACE the apoſtle of Germany declared the benefit of Sacraments to depend upon the qualifications of thoſe by whom they were adminiſtered; and that a Bavarian monk having ignorantly baptized in theſe words, "Baptizo te in nomine patria filia et ſpiritua "ſancta," all ſuch baptiſms were invalid. Againſt knowledge, however, I never failed to oppoſe zeal; and when VIGILIUS aſſerted, that the earth being a ſphere, there were people upon it the ſoles of whoſe feet were directly oppoſite to each other; the ſame father BONIFACE repreſented him to the pope as a corruptor of the CHRISTIAN FAITH; and the pope, concurring with BONIFACE, ſoon after excommunicated a biſhop for adopting ſo

dangerous

dangerous an opinion, declaring him a heretic, and a blaſphemer againſt GOD and his own ſoul. In theſe inſtances my ſucceſs was the more remarkable, as I verily believe BONIFACE himſelf intended well, becauſe he died a martyr with great conſtancy.

I found, however, that while the GOSPELS were publicly read, the ſuperſtructure which I had built upon them was in perpetual danger: I, therefore, exerted all my influence to diſcontinue the practice; and at length ſucceeded, though ARISTOTLE's Ethics were ſubſtituted for them in ſome northern churches; but againſt ARISTOTLE's Ethics I had not equal objections.

DURING this period, therefore, my powers were neither diſſipated by unſucceſsful labour, nor rendered uſeleſs by neceſſary idleneſs: I had perplexed and confounded the moſt ſimple and ſalutary doctrines, with abſurd ſubtilties and extravagant conceits; and I had armed with the weapons of ſuperſtition, and diſguiſed with the tinſel of ceremony, that RELIGION which comprehended every precept IN LOVE TO GOD, AND TO MAN; which gave no direction about divine worſhip, but that it ſhould be performed IN SPIRIT AND IN TRUTH; or about SOCIAL VIRTUE, but that love of SELF ſhould be the meaſure of bounty to others. But there was ſtill perſonal ſanctity, though the doctrine and the diſcipline of the church were become corrupt and ridiculous: zeal was ſtill animated by integrity, though it was no longer directed by knowledge: the ſervice and the honour of GOD were ſtill intended, though the means were miſtaken. Many, indeed, gladly ſubſtituted gain for godlineſs; and committed every ſpecies of wickedneſs, becauſe they hoped to appropriate works of ſupererogation that were performed by others: but there were ſome who practiſed all the ſeverities of erroneous piety, and ſuffered the mortification which they recommended: ſo that I had ſtill ſomething to do, and was ſtill encouraged to diligence by ſucceſs.

BUT all theſe advantages depended upon ignorance; for the ſecurity of ignorance, therefore, I affirmed that ſhe was the mother of devotion; a lie ſo ſucceſsful, that it paſſed into a proverb.

THE

The period, however, arrived, when knowledge could be no longer ſuppreſſed; and I was under the moſt dreadful apprehenſions that all the abſurdities, by which I had diminiſhed the influence and the beauty of Christianity, would now be removed: I could not conceive, that thoſe motives which had produced abſtinence and ſolitude, vigils, ſcourgings, and the mortification of every appetite and every paſſion, would fail to produce a more reaſonable ſervice; or become ineffectual, when the paths of duty appeared to be not only peaceful but pleaſant. I did not, however, ſit down in deſpair; but the knowledge which I could not repreſs, I laboured to pervert. As the human intellect is finite, and can comprehend only finite objects, I knew that if all was rejected as incredible which was not comprehended, I ſhould have little to fear from a religion founded in Infinite Perfection, and connected with revelations which an Infinite Being had vouchſafed of himſelf. I, therefore, immediately oppoſed reaſon to faith: I threw out ſubjects of debate which I knew could never be diſcuſſed; the aſſent of many was ſuſpended, in expectation that impoſſibilities would be effected; and at laſt refuſed in the fretfulneſs of diſappointment. Thus infidelity gradually ſucceeded to ſuperſtition: the hope and fear, the love, reverence, and gratitude, which had been excited by Christianity, and produced ſuch aſtoniſhing effects, were now felt no more; and as the moſt forcible motives to piety and virtue were again wanting, piety was wholly neglected and virtue rendered more eaſy and commodious: the bounds of moral obligation included every day leſs and leſs; and crimes were committed without compunction, becauſe they were not ſuppoſed to incur puniſhment.

These evils, Mr. Adventurer, evils both in your eſtimation and mine, I am afraid will continue if they cannot increaſe: diſputation and ſcepticiſm flouriſh without my influence, and have left no principle for me to counteract: the number of my vaſſals is indeed greatly increaſed by the unſolicited wickedneſs of the preſent time; but this increaſe is not equivalent to the pleaſure of ſeduction.

If the importance, therefore, of CHRISTIANITY to mankind, ſhall appear from its having buſied me to ſubvert it, and from the miſery which I ſuffer in idleneſs now my purpoſe is unhappily effected; I hope they are not yet ſo obdurate in ill, as to perſiſt in rejecting it merely in ſpight to me; and deſtroy themſelves, only that I may not be amuſed by attempting their deſtruction. You ſee, that I have ſufficient benevolence to requeſt, that they would regard their own intereſt, at leaſt as far as it is conſiſtent with mine; and if they refuſe me, I am confident you will think they treat me with more ſeverity than I deſerve.

I have the honour to be,

SIR,

Your moſt obedient

and very humble ſervant,

SATAN.

THE ADVENTURER.

NUMBER LXI.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *June* 5, 1753.

Ploravere ſuis non reſpondere favorem
Quæſitum meritis —— HOR.

PERHAPS there is not any word in the language leſs underſtood than HONOUR; and but few that might not have been equally miſtaken, without producing equal miſchief.

HONOUR is both a motive and an end: as a principle of action it differs from virtue only in degree; and, therefore, neceſſarily includes it, as generoſity includes juſtice: and as a reward, it can be deſerved only by thoſe actions which no other principle can produce. To ſay of another that he is a MAN OF HONOUR, is at once to attribute the principle and to confer the reward. But in the common acceptation of the word, HONOUR, as a principle, does not include virtue; and, therefore, as a reward, is frequently beſtowed upon vice. Such, indeed, is the blindneſs

and vaſſalage of human reaſon, that men are diſcouraged from virtue by the fear of ſhame, and incited to vice by the hope of honour.

HONOUR, indeed, is always claimed in ſpecious terms; but the facts upon which the claim is founded are often flagitiouſly wicked. LOTHARIO arrogates the character of a man of honour, for having defended a lady who had put herſelf under his protection from inſult at the riſque of life: and ALEATOR for fulfilling an engagement to which the law would not have obliged him, at the expence of liberty. But the champion of the lady had firſt ſeduced her to adultery; and to preſerve her from the reſentment of her huſband, had killed him in a duel: and the martyr to his promiſe had paid a ſum, which ſhould have diſcharged the bill of a neceſſitous tradeſman, to a gameſter of quality who had given him credit at cards.

SUCH, in the common opinion, are men of honour; and he who in certain circumſtances ſhould abſtain from murder, perfidy, or ingratitude, would be avoided as reflecting infamy upon his company.

IN theſe ſpeculations I exhauſted my waking powers a few nights ago; and at length ſinking into ſlumber, I was immediately tranſported into the regions of fancy.

As I was ſitting penſive and alone at the foot of a hill, a man, whoſe appearance was extremely venerable, advanced towards me with great ſpeed; and, beckoning me to follow him, began haſtily to climb the hill. My mind ſuddenly ſuggeſted, that this was the genius of INSTRUCTION: I, therefore, inſtantly roſe up and obeyed the ſilent intimation of his will; but not being able to aſcend with equal rapidity, he caught hold of my hand, "linger not," ſaid he, "leſt the hour of illumination be at at end." We now aſcended together, and when we had gained the ſummit he ſtood ſtill. "Survey the proſpect," ſaid he, "and tell me what thou ſeeſt." "To the right," replied I, "is a long valley, and on the left a "boundleſs plain: at the end of the valley is a mountain that "reaches to the clouds; and on the ſummit a brightneſs which I "cannot yet ſtedfaſtly behold." In that valley, ſaid he, the diſciples of VIRTUE preſs forward; and the votaries of VICE wander on the plain. In the path of VIRTUE are many aſperities: the foot

foot is ſometimes wounded by thorns, and ſometimes bruiſed againſt a ſtone; but the ſky over it is always ſerene; the traveller is refreſhed by the breezes of health, and invigorated by the ray of chearfulneſs. The plain is adorned with flowers which gratify the ſenſe with fragrance and beauty; but the beauty is tranſient, and the fragrance hurtful: the ground is ſoft and level; and the paths are ſo various, that the turf is no where worn away: but above is perpetual gloom; the ſun is not ſeen, nor the breeze felt; the air ſtagnates, and peſtilential vapours diffuſe drowſineſs laſſitude and anxiety. At the foot of the mountain are the bowers of PEACE, and on the ſummit is the temple of HONOUR.

BUT all the diſciples of VIRTUE do not aſcend the mountain: her path, indeed, is continued beyond the bowers; and the laſt ſtage is the aſcent of the precipice: to climb, is the voluntary labour of the vigorous and the bold; to deſiſt, is the irreproachable repoſe of the timid and the weary. To thoſe, however, who have ſurmounted the difficulties of the way, the gates of the temple have not always been opened; nor againſt thoſe by whom it has never been trodden, have they always been ſhut: the declivity of the mountain on the other ſide, is gradual and eaſy; and by the appointment of fate, the entrance to the temple of HONOUR has been always kept by OPINION. OPINION, indeed, ought to have acted under the influence of TRUTH; but was ſoon perverted by PREJUDICE and CUSTOM: ſhe admitted many who aſcended the mountain without labour from the plain, and rejected ſome who had toiled up the precipice in the path of VIRTUE. Theſe, however, were not clamorous for admittance; but either repined in ſilence, or exulting with honeſt pride in the conſciouſneſs of their own dignity, turned from OPINION with contempt and diſdain; and ſmiled upon the world which they had left beneath them, the witneſs of that labour of which they had been refuſed the reward.

BUT the crowd within the temple became diſcontented and tumultuous: the diſciples of VIRTUE, jealous of an eminence which they had obtained by the utmoſt efforts of human power, made ſome attempts to expell thoſe who had ſtroled negligently up the ſlope, and been admitted by OPINION to pollute the temple and diſgrace the aſſembly: thoſe whoſe right was diſputed, were, how-

however, all ready to decide the controverſy by the ſword; and as they dreaded ſcarce any imputation but cowardice, they treated thoſe with great inſolence who declined this deciſion, and yet would not admit their claim.

THIS confuſion and uproar was beheld by the GODDESS with indignation and regret: ſhe flew to the throne of JUPITER, and caſting herſelf at his feet, "Great ruler of the world," ſaid ſhe, "if I have erected a temple to fulfil the purpoſes of thy wiſ-"dom and thy love, to allure mortals up the ſteep of VIRTUE, "and animate them to communicate happineſs at the expence of "life; let it not be perverted to render vice preſumptuous, nor "poſſeſſed by thoſe who dare to periſh in the violation of thy "laws, and the diffuſion of calamity." JUPITER graciouſly touched the GODEESS with his ſceptre, and replied, "that the "appointment of fate he could not reverſe; that admiſſion to her "temple muſt ſtill depend upon OPINION; but that he would de-"pute REASON to examine her conduct, and, if poſſible, put "her again under the influence of TRUTH."

REASON, therefore, in obedience to the command of JUPITER, deſcended upon the mountain of HONOUR and entered the temple. At the firſt appearance of REASON contention was ſuſpended, and the whole aſſembly became ſilent with expectation: but the mo-ment ſhe revealed her commiſſion, the tumult was renewed with yet greater violence. All were equally confident, that REASON would eſtabliſh the determination of OPINION in their favour; and he that ſpoke loudeſt, hoped to be firſt heard. REASON knew, that thoſe only had a right to enter the temple, who aſ-cended by the path of VIRTUE: to determine, therefore, who ſhould be expelled or received, nothing more ſeemed neceſſary, than to diſcover by which avenue they had acceſs: but REASON herſelf found this diſcovery, however eaſy in ſpeculation, very difficult in effect.

THE moſt flagitious affirmed, that if they had not walked the whole length of the valley, they came into it at the foot of the mountain; and that at leaſt the path by which they had aſcended it, was the path of VIRTUE. This was eagerly contradicted by others;

others; and to prevent the tedious labour of deducing truth from a great variety of circumſtances, OPINION was called to decide the queſtion.

BUT it ſoon appeared, that OPINION ſcarce knew one path from the other; and that ſhe neither determined to admit or refuſe upon certain principles, or with diſcriminating knowledge. REASON, however, ſtill continued to examine her; and that ſhe might judge of the credibility of her evidence by the account ſhe would give of a known character, aſked her, which ſide of the mountain was aſcended by the MACEDONIAN, who deluged the world with blood: ſhe anſwered without heſitation, "the ſide of VIRTUE; that ſhe knew ſhe was not miſtaken, becauſe ſhe ſaw him "in the path at a great diſtance, and remarked that no man had "ever aſcended with ſuch impetuous ſpeed." As REASON knew this account to be falſe, ſhe ordered OPINION to be diſmiſſed, and proceeded to a more particular examination of the parties themſelves.

REASON found the accounts of many to be in the higheſt degree extravagant and abſurd: ſome, as a proof of their having climbed the path of VIRTUE, deſcribed proſpects that appeared from the oppoſite ſide of the mountain: and others affirmed, that the path was ſmooth and level; and that many had walked it without ſtumbling when they were ſcarce awake, and others when they were intoxicated with wine.

UPON the foreheads of all theſe REASON impreſſed a mark of reprobation: and as ſhe could not expel them without the concurrence of OPINION, ſhe delivered them over to TIME, to whom ſhe knew OPINION had always paid great deference, and who had generally been a friend to TRUTH.

TIME was commanded to uſe his influence to procure their expulſion, and to perſuade OPINION to regulate her determinations by the judgment of TRUTH. JUSTICE alſo decreed, that if ſhe perſiſted to execute her office with negligence and caprice, under the influence of PREJUDICE, and in concurrence with the abſur-

abſurdities of CUSTOM, ſhe ſhould be given up to RIDICULE, a remorſeleſs being who rejoices in the anguiſh which he inflicts: by him alone OPINION can be puniſhed; at the ſound of his ſcourge ſhe trembles with apprehenſion; and whenever it has been applied by the direction of JUSTICE, OPINION has always become obedient to TRUTH.

TIME, continued my inſtructor, ſtill labours to fulfil the command of REASON; but though he has procured many to be expelled who had been admitted, yet he has gained admiſſion for but few who have been rejected; and OPINION ſtill continues negligent and perverſe; for as ſhe has often felt the ſcourge of RIDICULE when it has not been deſerved, the dread of it has no otherwiſe influenced her conduct, than by throwing her into ſuch confuſion, that the purpoſes of REASON are ſometimes involuntarily defeated.

"How then," ſaid I, "ſhall HONOUR diſtinguiſh thoſe whom "ſhe wiſhes to reward?" "They ſhall be diſtinguiſhed," replied the viſionary ſage, "in the regions of IMMORTALITY; to which they "will at length be conducted by TIME, who will not ſuffer them "to be finally diſappointed."

WHILE I was liſtening to this reply, with my eyes fixed ſtedfaſtly upon the temple, it ſuddenly diſappeared: the black clouds that hovered over the plain of VICE burſt in thunder; the hill on which I ſtood began to ſink under me; and the ſtart of ſudden terror as I deſcended awaked me.

THE ADVENTURER.

NUMBER LXII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *June* 9, 1753.

O fortuna viris invida fortibus
Quam non æqua bonis præmia dividis. SENECA.

To the ADVENTURER.

SIR,

TO the account of ſuch of my companions as are impriſoned without being miſerable, or are miſerable without any claim to compaſſion, I promiſed to add the hiſtories of thoſe, whoſe virtue has made them unhappy, or whoſe misfortunes are at leaſt without a crime. That this catalogue ſhould be very numerous, neither you nor your readers ought to expect; *rari quippe boni:* virtue is uncommon in all the claſſes of humanity; and I ſuppoſe it will ſcarcely be imagined more frequent in a priſon than in other places.

YET in theſe gloomy regions is to be found the tenderneſs, the generoſity, the philanthropy of SERENUS, who might have lived in competence and eaſe, if he could have looked without emotion

on the miſeries of another. SERENUS was one of thoſe exalted minds, whom knowledge and ſagacity could not make ſuſpicious; who poured out his ſoul in boundleſs intimacy, and thought community of poſſeſſions the law of friendſhip. The friend of SERENUS was arreſted for debt, and after many endeavours to ſoften his creditor, ſent his wife to ſolicit that aſſiſtance which never was refuſed. The tears and importunity of female diſtreſs were more than was neceſſary to move the heart of SERENUS; he haſted immediately away, and conferring a ſhort time with his friend, found him confident that if the preſent preſſure was taken off, he ſhould ſoon be able to re-eſtabliſh his affairs. SERENUS, accuſtomed to believe, and afraid to aggravate diſtreſs, did not attempt to detect the fallacies of hope, nor reflect that every man overwhelmed with calamity believes that if that was removed he ſhall immediately be happy: he, therefore, with little heſitation offered himſelf as ſurety.

IN the firſt raptures of eſcape all was joy, gratitude and confidence; the friend of SERENUS diſplayed his proſpects, and counted over the ſums of which he ſhould infallibly be maſter, before the day of payment. SERENUS in a ſhort time began to find his danger, but could not prevail with himſelf to repent of beneficence, and therefore ſuffered himſelf ſtill to be amuſed with projects which he durſt not conſider, for fear of finding them impracticable. The debtor, after he had tried every method of raiſing money, which art or indigence could prompt, wanted either fidelity or reſolution to ſurrender himſelf to priſon, and left SERENUS to take his place.

SERENUS has often propoſed to the creditor to pay him whatever he ſhall appear to have loſt, by the flight of his friend; but however reaſonable this propoſal may be thought, avarice and brutality have been hitherto inexorable, and SERENUS ſtill continues to languiſh in priſon.

IN this place, however, where want makes almoſt every man ſelfiſh, or deſperation gloomy, it is the good fortune of SERENUS not to live without a friend: he paſſes moſt of his hours in the converſation of CANDIDUS, a man whom the ſame virtuous ductility has with ſome difference of circumſtances made equally unhappy. CANDIDUS, when he was young, helpleſs, and ignorant, found a patron

that

that educated, protected, and ſupported him: his patron being more vigilant for others than himſelf, left at his death an only ſon, deſtitute and friendleſs. CANDIDUS was eager to repay the benefits he had received; and having maintained the youth for a few years at his own houſe, afterwards placed him with a merchant of eminence, and gave bonds to a great value as a ſecurity for his conduct.

THE young man, removed too early from the only eye of which he dreaded the obſervation, and deprived of the only inſtruction which he heard with reverence, ſoon learned to conſider virtue as reſtraint, and reſtraint as oppreſſion; and to look with a longing eye at every expence to which he could not reach, and every pleaſure which he could not partake: by degrees he deviated from his firſt regularity, and unhappily mingling among young men buſy in diſſipating the gains of their fathers induſtry, he forgot the precepts of CANDIDUS, ſpent the evening in parties of pleaſure, and the morning in expedients to ſupport his riots. He was, however, dextrous and active in buſineſs; and his maſter, being ſecured againſt any conſequences of diſhoneſty, was very little ſolicitous to inſpect his manners, or to inquire how he paſſed thoſe hours which were not immediately devoted to the buſineſs of his profeſſion: when he was informed of the young man's extravagance or debauchery, *Let his bondſman look to that*, ſaid he, *I have taken care of myſelf.*

THUS the unhappy ſpendthrift proceeded from folly to folly, and from vice to vice, with the connivance if not the encouragement of his maſter, till in the heat of a nocturnal revel he committed ſuch violences in the ſtreet as drew upon him a criminal proſecution. Guilty and unexperienced, he knew not what courſe to take; to confeſs his crime to CANDIDUS, and ſolicit his interpoſition, was little leſs dreadful than to ſtand before the frown of a court of juſtice. Having, therefore, paſſed the day with anguiſh in his heart and diſtraction in his looks, he ſeized at night a very large ſum of money in the counting houſe, and ſetting out he knew not whither, was heard of no more.

THE conſequence of his flight was the ruin of CANDIDUS; ruin ſurely undeſerved and irreproachable; and ſuch as the laws of a

juſt

juſt government ought either to prevent or repair: nothing is more inequitable than that one man ſhould ſuffer for the crimes of another, for crimes which he neither prompted nor permitted, which he could neither foreſee nor prevent: when we conſider the weakneſs of human reſolutions and the inconſtancy of human conduct, it muſt appear abſurd that one man ſhall engage for another, that he will not change his opinions or alter his conduct.

It is, I think, worthy of conſideration, whether, ſince no wager is binding without a poſſibility of loſs on each ſide, it is not equally reaſonable that no contract ſhould be valid without reciprocal ſtipulations: but in this caſe, and others of the ſame kind, what is ſtipulated on his ſide to whom the bond is given? he takes advantage of the ſecurity, neglects his affairs, omits his duty, ſuffers timorous wickedneſs to grow daring by degrees, permits appetite to call for new gratifications, and, perhaps, ſecretly longs for the time, in which he ſhall have power to ſeize the forfeiture: and if virtue or gratitude ſhould prove too ſtrong for temptation, and a young man perſiſt in honeſty, however inſtigated by his paſſions, what can ſecure him at laſt againſt a falſe accuſation? I for my part always ſhall ſuſpect, that he who can by ſuch methods ſecure his property, will go one ſtep farther to increaſe it: nor can I think that man ſafely truſted with the means of miſchief, who by his deſire to have them in his hands, gives an evident proof how much leſs he values his neighbour's happineſs than his own.

Another of our companions is Lentulus, a man whoſe dignity of birth was very ill ſupported by his fortune: as ſome of the firſt offices in the kingdom were filled by his relations, he was early invited to court, and encouraged by careſſes and promiſes to attendance and ſolicitation: a conſtant appearance in ſplendid company neceſſarily required magnificence of dreſs; and a frequent participation of faſhionable amuſements forced him into expence: but theſe meaſures were requiſite to his ſucceſs; ſince every body knows, that to be loſt to ſight is to be loſt to remembrance, and that he who deſires to fill a vacancy muſt be always at hand, leſt ſome man of greater vigilance ſhould ſtep in before him.

By

By this courſe of life his little fortune was every day made leſs: but he received ſo many diſtinctions in public, and was known to reſort ſo familiarly to the houſes of the great, that every man looked on his preferment as certain, and believed that its value would compenſate for its ſlowneſs: he, therefore, found no difficulty in obtaining credit for all that his rank or his vanity made neceſſary; and as ready payment was not expected, the bills were proportionably enlarged, and the value of the hazard or delay were adjuſted ſolely by the equity of the creditor. At length death deprived LENTULUS of one of his patrons, and a revolution in the miniſtry of another; ſo that all his proſpects vaniſhed at once, and thoſe that had before encouraged his expences began to perceive that their money was in danger: there was now no other contention but who ſhould firſt ſeize upon his perſon, and, by forcing immediate payment, deliver him up naked to the vengeance of the reſt. In purſuance of this ſcheme, one of them invited him to a tavern, and procured him to be arreſted at the door; but LENTULUS, inſtead of endeavouring ſecretly to pacify him by payment, gave notice to the reſt, and offered to divide amongſt them the remnant of his fortune: they feaſted ſix hours at his expence, to deliberate on his propoſal, and at laſt determined, that, as he could not offer more than five ſhillings in the pound, it would be more prudent to keep him in priſon, till he could procure from his relations the payment of his debts.

LENTULUS is not the only man confined within theſe walls, on the ſame account: the like procedure, upon the like motives, is common among men whom yet the law allows to partake the uſe of fire and water with the compaſſionate and the juſt; who frequent the aſſemblies of commerce in open day, and talk with deteſtation and contempt of highwaymen or houſe-breakers: but, ſurely, that man muſt be confeſſedly robbed, who is compelled, by whatever means, to pay the debts which he does not owe; nor can I look with equal hatred on him, who, at the hazard of his life, holds out his piſtol and demands my purſe, as on him who plunders under ſhelter of the law, and, by detaining my daughter or my friend in priſon, extorts from me the price of their liberty. No man can be more an enemy to ſociety than he by whoſe machinations

tions our virtues are turned to our diſadvantage; he is leſs deſtructive to mankind that plunders cowardice, than he that preys upon compaſſion.

I believe, Mr. ADVENTURER, you will readily confeſs, that, though not one of theſe, if tried before a commercial judicature, can be wholly acquitted from imprudence or temerity; yet that, in the eye of all who can conſider virtue as diſtinct from wealth, the fault of two of them, at leaſt, is out-weighed by the merit, and that of the third is ſo much extenuated by the circumſtances of his life, as not to deſerve a perpetual priſon: yet muſt theſe, with multitudes equally blameleſs, languiſh in confinement, till malevolence ſhall relent, or the law be changed.

I am, Sir,

Your humble Servant,

T

MISARGYRUS.

THE ADVENTURER.

NUMBER LXIII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *June* 12, 1753.

Pereant qui ante nos, noſtra dixerunt!

DONATUS apud JEROM.

THE number of original writers, of writers who diſcover any traces of native thought, or veins of new expreſſion, is found to be extremely ſmall, in every branch of literature. Few poſſeſs ability or courage to think for themſelves, to truſt to their own powers, to rely on their own ſtock; and, therefore, the generality creeps tamely and cautiouſly in the track of their predeceſſors. The quinteſſence of the largeſt libraries might be reduced to the compaſs of a few volumes, if all uſeleſs repetitions, and acknowledged truths, were to be omitted in this proceſs of chymical criticiſm. A learned Frenchman inform us, that he intended to compile a treatiſe, περὶ τῶν ἅπαξ εἰρημένων, "concerning things which had been ſaid *but once*," which I fancy would have been contained in a ſmall pamphlet.

It happens unfortunately in poetry, which principally claims the merit of novelty and invention, that this want of originality ariſes frequently, not from a barrenneſs and timidity of genius, but from invincible neceſſity and the nature of things. The works of thoſe who profeſs an art whoſe eſſence is imitation, muſt needs be ſtamped with a cloſe reſemblance to each other; ſince the objects material or animate, extraneous or internal, which they all imitate, lie equally open to the obſervation of all, and are perfectly ſimilar. Deſcriptions, therefore, that are faithful and juſt, muſt be uniform and alike: the firſt copier may be, perhaps, entitled to the praiſe of priority; but a ſucceeding one ought not certainly to be condemned for plagiariſm.

I am inclined to think, that notwithſtanding the manifold alterations diffuſed in modern times over the face of nature, by the invention of arts and manufactures, by the extent of commerce, by the improvements in philoſophy and mathematics, by the manner of fortifying and fighting, by the important diſcovery of both the Indies, and above all by the total change of religion; yet an epic or dramatic writer, though ſurrounded with ſuch a multitude of novelties, would find it difficult or impoſſible to be totally original, and eſſentially different from Homer and Sophocles. The cauſes that excite and the operations that exemplify the greater paſſions, will always have an exact coincidence, though perhaps a little diverſified by climate or cuſtom: every exaſperated hero muſt rage like Achilles, and every afflicted widow mourn like Andromache: an abandoned Armida will make uſe of Dido's execrations; and a Jew will nearly reſemble a Grecian, when placed almoſt in the ſame ſituation; that is, the Iöas of Racine in his incomparable Athalia, will be very like the Iön of Euripides.

Boileau obſerves, that a new and extraordinary thought is by no means a thought which no perſon ever conceived before, or could poſſibly conceive; on the contrary, it is ſuch a thought as muſt have occurred to every man in the like caſe, and have been one of the firſt in any perſon's mind upon the ſame occaſion: and

it

it is a maxim of POPE, that whatever is very good ſenſe, muſt have been common ſenſe in all times.

BUT if from the foregoing reflections it may appear difficult, to diſtinguiſh imitation and plagiariſm from neceſſary reſemblance and unavoidable analogy, yet the following paſſages of POPE, which, becauſe they have never been taken notice of, may poſſibly entertain curious and critical readers, ſeem evidently to be borrowed, though they are improved.

THE dying CHRISTIAN addreſſes his ſoul with a fine ſpirit of poetical enthuſiaſm:

Vital ſpark of heavenly flame!
Quit, O quit this mortal frame!
Trembling, hoping, ling'ring, flying,
Oh! the pain, the bliſs of dying!——
Hark! they whiſper — Angels ſay,
Siſter ſpirit, come away!

I was ſurprized to find this animated paſſage cloſely copied from one of the vile Pindaric writers in the time of Charles the ſecond:

When on my ſick bed I languiſh,
Full of ſorrow, full of anguiſh,
Fainting, gaſping, trembling, crying,
Panting, groaning, ſpeechleſs, dying!——
Methinks I hear ſome gentle ſpirit ſay,
Be not fearful, come away! FLATMAN.

PALINGENIUS and CHARRON furniſhed him with the two following thoughts in the Eſſay on Man:

Superior beings, when of late they ſaw
A mortal man unfold all nature's law;
Admir'd ſuch wiſdom in an earthly ſhape,
And ſhew'd a NEWTON, as we ſhew an ape. POPE.

Utque

Utque movet nobis imitatrix ſimia riſum,
Sic nos cælicolis, quoties cervice ſuperbâ
Ventoſi gradimur ——

And again,

Simia cælicolûm, riſuſque jocuſque deorum eſt;
Tunc homo, quum temerè ingenio confidit, & audet
Abdita naturæ ſcrutari, arcanaque divûm. PALINGENIUS.

While man exclaims, "ſee all things for my uſe!"
"See man for mine!" replies a pamper'd gooſe. POPE.

"Man ſcruples not to ſay, that he enjoyeth the heavens and the "elements; as if all had been made, and ſtill move, only for "him. In this ſenſe a goſling may ſay as much, and perhaps "with more truth and juſtneſs." CHARRON.

That he hath borrowed not only ſentiments but even expreſſions from WOLLASTON and PASCAL cannot be doubted, if we conſider two more paſſages.

When the looſe mountain trembles from on high,
Shall gravitation ceaſe if you go by?
Or ſome old temple nodding to its fall,
For Chartres' head reſerve the hanging wall? POPE.

"IF a good man be paſſing by an infirm building, juſt in the "article of falling; can it be expected, that GOD ſhould "ſuſpend the force of gravitation till he is gone by, in order to "his deliverance?" WOLLASTON.

Chaos of thought and paſſion all confus'd,
Still by himſelf abus'd, or diſabus'd;
Created half to riſe, and half to fall,
Great lord of all things, yet a prey to all;
Sole judge of truth, in endleſs error hurl'd,
The glory, jeſt, and riddle of the world. POPE.

"What

" What a chimera then is man! what a confuſed chaos! what " a ſubject of contradiction! a profeſſed judge of all things, and " yet a feeble worm of the earth! the great depoſitary and guar- " dian of truth, and yet a mere huddle of uncertainty! the " glory and the ſcandal of the univerſe!" PASCAL.

THE witty alluſion to the puniſhment of avarice, in the Epiſtle on Riches,

Damn'd to the mines, an equal fate betides
The ſlave that digs it, and the ſlave that hides;

is plainly taken from *The Cauſes of the Decay of Chriſtian Piety*, where that excellent and neglected writer ſays, " It has always " been held the ſevereſt treatment of ſlaves and malefactors, " *damnare ad metalla*, to force them to dig in the mines: now " this is the covetous man's lot, from which he is never to ex- " pect a releaſe." And the celebrated reflection with which CHARTRES's epitaph, in the ſame epiſtle concludes, is the property of BRUYERE.

To rock the cradle of repoſing age,

is a tender and elegant image of filial piety, for which POPE is indebted to MONTAGNE, who wiſhes, in one of his eſſays, to find a ſon-in-law that may " kindly cheriſh his old age, and rock it " aſleep." And the character of *Helluo* the glutton, introduced to exemplify the force and continuance of the ruling paſſion, who in the agonies of death exclaimed,

—— Then bring the *jowl!*

is taken from that tale in FONTAINE, which ends,

—— *Puis qu'il faut que je meure*
Sans faire tant de facon,
Qu'on m'apporte tout à l'heure
Le reſte de mon poiſſon.

IN ſeveral parts of his writings, POPE ſeems to have formed himſelf on the model of BOILEAU; as might appear, from a large de-

deduction of particular paſſages, almoſt literally tranſlated, from that nervous and ſenſible ſatyriſt.

—— happily to ſteer
From grave to gay, from lively to ſevere. POPE.

—— *d'une voix legere*
Paſſer du grave au doux, du plaiſant au ſevere! BOILEAU.

Pride, malice, folly, againſt DRYDEN roſe,
In various ſhapes of parſons, critics, beaus. POPE.

L'ignorance, & l'erreur a ſes naiſſantes peices,
En habits de marquis, en robbes de comteſſes,
Venoient pour diffamer ſon chef-d-œuvre noveau. BOILEAU.

While I am tranſcribing theſe ſimilitudes, I feel great uneaſineſs on two accounts; leſt I ſhould be accuſed of vainly and impotently endeavouring to caſt clouds over the reputation of this exalted and truly original genius, "whoſe memory," to uſe an expreſſion of BEN JONSON, "I do honour, on this ſide idolatry, as "much as any;" and leſt the reader ſhould be cloyed and diſguſted with a cluſter of quotations: it happens, however, fortunately, that each paſſage I have produced, contains ſome important moral truth, or conveys ſome pleaſing image to the mind.

CRITICS ſeem agreed in giving greater latitude to the imitation of the ancients, than of later writers. To enrich a compoſition with the ſentiments and images of Greece and Rome, is ever eſteemed not only lawful, but meritorious. We adorn our writings with their ideas, with as little ſcruple, as our houſes with their ſtatues. And POUSSIN is not accuſed of plagiariſm, for having painted AGRIPPINA covering her face with both her hands at the death of GERMANICUS; becauſe TIMANTHES had repreſented AGAMEMNON cloſely veiled at the ſacrifice of his daughter, judiciouſly leaving the ſpectator to gueſs at a ſorrow inexpreſſible, and that mocked the power of the pencil.

THE ADVENTURER.

NUMBER LXIV.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *June* 16, 1753.

Notitiam primoſque gradus vicinia fecit;
Tempore crevit amor. OVID.

To the ADVENTURER.

SIR,

YOUR paper of laſt Tueſday ſev'night, which I did not read till to day, determined me to ſend you an account of my friend EUGENIO, by whoſe diſtreſs my mind has been long kept in perpetual agitation: and, perhaps, my narrative may not only illuſtrate your allegory, but contribute to recover opinion from her defection.

As ORGILIO, the father of EUGENIO, had no principles but thoſe of a man of honour, he avoided alike both the virtues and the vices which are incompatible with that character: religion he ſuppoſed to be a contrivance of prieſts and politicians, to keep the

vulgar in awe; and uſed by thoſe in the rank of gentlemen who pretend to acknowledge its obligations, only as an expedient to conceal their want of ſpirit. By a conduct regulated upon theſe principles, he gradually reduced a paternal eſtate of two thouſand pounds per annum to five hundred. Beſides EUGENIO, he had only one child, a daughter: his wife died while they were infants. His younger brother, who had acquired a very conſiderable fortune in trade, retired unmarried into the country: he knew that the paternal eſtate was greatly reduced; and, therefore, took the expence of his nephew's education upon himſelf: after ſome years had been ſpent at Weſtminſter ſchool, he ſent him to the univerſity, and ſupported him by a very genteel annuity.

EUGENIO, though his temper was remarkably warm and ſprightly, had yet a high reliſh of literature, and inſenſibly acquired a ſtrong attachment to a college life. His apartment adjoined to mine, and our acquaintance was ſoon improved into friendſhip. I found in him great ardour of benevolence, and a ſenſe of generoſity and honour which I had conceived to exiſt only in romance: with reſpect to CHRISTIANITY, indeed, he was as yet a ſceptic: but I found it eaſy to obviate general objections; and, as he had great penetration and ſagacity, was ſuperior to prejudice, and habituated in no vice which he wiſhed to countenance by infidelity, he began to believe as ſoon as he began to enquire: the evidence for revelation at length appeared inconteſtible; and without buſying himſelf with the cavils of ſubtilty againſt particular doctrines, he determined to adhere inviolably to the precepts as a rule of life, and to truſt in the promiſes as the foundation of hope. The ſame ardour and firmneſs, the ſame generoſity and honour, were now exerciſed with more exalted views, and upon a more perfect plan. He conſidered me as his preceptor, and I conſidered him as my example: our friendſhip increaſed every day; and I believe he had conceived a deſign to follow me into orders. But when he had continued at college about two years, he received a command from his father to come immediately to town; for that his earneſt deſire to place him in the

the army was now accompliſhed, and he had procured him a captain's commiſſion. By the ſame poſt he received a letter from his uncle, in which he was ſtrongly urged to continue at college, with promiſes of ſucceeding to his whole eſtate; his father's project was zealouſly condemned, and his neglect of a brother's concurrence reſented. EUGENIO, though it was greatly his deſire to continue at college, and his intereſt to oblige his uncle, yet obeyed his father without a moment's heſitation.

WHEN he came to town, he diſcovered that a warm altercation had been carried on between his uncle and his father upon this ſubject: his uncle, not being able to produce any effect upon the father, as a laſt effort had written to the ſon; and being equally offended with both, when his application to both had been equally ineffectual, he reproached them with folly and ingratitude; and dying ſoon after by a fall from his horſe, it appeared, that in the height of his reſentment he had left his whole fortune to a diſtant relation in Ireland whom he had never ſeen.

UNDER this misfortune EUGENIO comforted himſelf by reflecting, that he had incurred it by obedience to his father; and though it precluded hopes that were dearer than life, yet he never expreſſed his diſpleaſure either by invective or complaint.

ORGILIO had very early in life contracted an intimacy with AGRESTIS a gentleman whoſe character and principles were very different from his own. AGRESTIS had very juſt notions of right and wrong, by which he regulated his conduct without any regard to the opinion of others: his integrity was univerſal and inflexible, and his temper ardent and open: he abhorred whatever had the appearance of diſingenuity; he was extreamly jealous of his authority; and there was a rough ſimplicity in his manner, which many circumſtances of his life had contributed to produce. His father left him a fortune of two hundred thouſand pounds; but as the parcimony which enabled him to amaſs it, extended to the education of his ſon by whom it was to be poſſeſſed,

he

he had been taught neither politeneſs nor literature. He married a lady, whoſe influence would have poliſhed the rough diamond by degrees; but ſhe died within the firſt year of her marriage, leaving him a daughter to whom he gave her name AMELIA, and tranſferred all his affection: he, therefore, continued to live in great privacy; and being uſed to have only ſervants and dependants about him, he indulged the peculiarities of his humour without that complaiſance which becomes inſenſibly habitual to thoſe, who mix in the company of perſons whom it is their apparent intereſt to pleaſe, and whoſe preſence is a perpetual reſtraint upon ſuch irregular ſtarts of temper, as would incurr contempt by arrogating a ſuperiority which none would acknowledge. To this diſpoſition his daughter accommodated herſelf as ſhe grew up, from motives both of affection and duty: as he knew and regretted the defect of his own education, he ſpared no coſt to compleat hers; and ſhe is indeed the moſt accompliſhed character I ever knew: her obedience is chearful and implicit; her affection tender and without parade; her looks expreſs the utmoſt ſweetneſs and ſenſibility; and yet there is a dignity in her manner which commands reſpect.

THE intimacy between the father of EUGENIO and AGRESTIS produced a tender friendſhip between his ſiſter and AMELIA, which began in their infancy, and increaſed with their years.

SUCH characters as AMELIA and EUGENIO could not be long familiarly known to each other, without exciting mutual eſteem: the tranſition from eſteem to love, between perſons of different ſexes, is often imperceptible even to themſelves; and, perhaps, was not diſcovered, till long after it had happened, either by EUGENIO or AMELIA. When he returned from the univerſity, ſhe was about eighteen: as her ſtature and her beauty were greatly increaſed during this interval, their firſt effect upon EUGENIO was proportionably greater; and he perceived, from whatever cauſe, a more ſenſible emotion in her. He had too much diſcernment not to diſcover that ſhe loved him; and too much generoſity not to conceal his love of her, becauſe he was ſo much her inferior in fortune: ſometimes he reflected upon her partiality with pleaſure, and ſometimes

times with regret: but while they were thus mutually conſcious to deſires which they mutually ſuppreſſed, the late rebellion broke out, and EUGENIO was commanded into Scotland. In this expedition he diſtinguiſhed himſelf equally by his courage and humanity: and though he had not much money, and therefore could but ſeldom diſplay his bounty; yet his concern for the real intereſt of his men was ſo apparent, as well in ſuch acts of kindneſs as were in his power, as in the ſtrict diſcipline which he maintained among them, that his perſonal influence was very powerful and extenſive. During this abſence, though he felt his paſſion for AMELIA increaſe, notwithſtanding all his attempts to ſuppreſs it; yet he never wrote to her, but contented himſelf with mentioning her in general terms, and including her in his remembrance of other friends, when he wrote to his father and his ſiſter.

WHEN he returned, as his ſiſter's intimacy with AMELIA ſtill continued, his opportunities to ſee her were equally frequent; but the pleaſure of theſe interviews was become yet more tumultuous and confuſed; and the lovers were both conſcious, that their ſentiments were every moment involuntarily diſcovered to each other.

AMELIA had diſmiſſed many ſuitors, who were not leſs diſtinguiſhed by their merit than their rank, becauſe ſhe ſtill hoped to enrich EUGENIO with her fortune; and EUGENIO perſiſted in a conduct by which this hope was diſappointed, becauſe he would not degrade AMELIA by an alliance with dependance and poverty. The objections of duty might, indeed, have been removed by obtaining the conſent of AGRESTIS; but thoſe of honour would ſtill have remained: he was not, however, abſolutely without hope; for though he had loſt his uncle's fortune by obedience to his father, yet as he had greatly recommended himſelf to his commanding officer, who was of the higheſt rank, he believed it poſſible that he might be advanced to a poſt in the army, which would juſtify his pretenſions to AMELIA, and remove all his difficulties at once.

AGRESTIS

AGRESTIS wondered at the conduct of his daughter, but neither aſked nor ſuſpected her motives: for he had always declared, that as he believed ſhe would never marry againſt his conſent, he would never urge her to marry againſt her own inclination.

AMELIA, therefore, continued to decline every offer, and EUGENIO to ſee her almoſt every day, without the leaſt intimation of his love, till the beginning of the laſt winter, when he loſt his ſiſter by the ſmall pox. His interviews with AMELIA were now leſs frequent, and, therefore, more intereſting: he feared, that as he would be ſeldom in her ſight, the aſſiduities of ſome fortunate rival might at length exclude him from her remembrance: he did not, however, falter in his reſolution, nor did AMELIA change her conduct.

THE ADVENTURER.

NUMBER LXV.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *June* 19, 1753.

Et furiis agitatus amor.—— VIRG.

IT happened that about this time ſhe was addreſſed by VENTOSUS the eldeſt ſon of a noble family; who, beſides a large eſtate, had great expectations from his father's influence at court. VENTOSUS, though he was ſtrongly recommended by AGRESTIS, and was remarkable for perſonal accompliſhments, was yet received with great coldneſs by AMELIA: he was ſurprized, mortified, and diſappointed; yet he continued his viſits, and was very diligent to diſcover what had prevented his ſucceſs. One evening, juſt as he was about to take his leave, after much ineffectual entreaty and complaint, EUGENIO unexpectedly entered the room. VENTOSUS inſtantly remarked the embarraſſment both of his miſtreſs and the ſtranger, whom he, therefore, ſuppoſed

to be a rival, and no longer wondered at his own diſappointment: theſe ſuſpicions were every moment confirmed and increaſed; for his preſence produced emotions which could neither be concealed nor miſtaken; though by a leſs penetrating eye than that of jealouſy, they might have been overlooked.

He was now fired with reſentment and indignation; and having left the room ſomewhat abruptly, he was met upon the ſtairs by Agrestis, with whom he deſired to ſpeak a few words in private. Agrestis turned back into another apartment, and Ventosus told him with ſome warmth, that he did not expect to have found his daughter pre-engaged; and that he could not help thinking himſelf ill treated. Agrestis, with equal warmth, required him to explain his meaning; and after ſome time had been ſpent in eager altercation, they parted in better temper; Agrestis perſuaded that a clandeſtine love had been carried on between his daughter and Eugenio, and Ventosus convinced that Agrestis had never encouraged the pretenſions of his rival.

Agrestis immediately ſent for Amelia, and ſternly urged her with many queſtions, which ſhe could anſwer only with bluſhes and tears: her ſilence and confuſion convinced him that Ventosus was not miſtaken; and, therefore, deſiſting from enquiry, he ſeverely reprehended her for the paſt, and enjoined her never to converſe with Eugenio again; to whom he alſo ſignified his diſpleaſure, and requeſted that to prevent further uneaſineſs he would come no more to his houſe till Amelia ſhould be married.

Eugenio, though his love was almoſt hopeleſs before, was yet greatly afflicted by this meſſage; becauſe he feared that Amelia had fallen under her father's diſpleaſure, and that now he was become jealous of his authority he might be tempted to abuſe it: as to ſecure her peace was the principal object of his wiſh, he concealed what had happened from his father, leſt a quarrel ſhould be produced between him and Agrestis, in which Amelia's delicacy and tenderneſs would be yet more deeply wounded. When

a viſit was intended to AGRESTIS, he always took care to have ſome engagement at another place: AGRESTIS, however, as he had no conception of the principles upon which EUGENIO acted, did not doubt but that he had communicated the reaſon of his abſence to his father, and that his father was ſecretly offended; but as he expreſſed no reſentment, he believed that his ambition had for once reſtrained the petulance of his pride, that he diſſembled to prevent an open rupture, and had ſtill hopes of effecting the purpoſe which he had concerted with his ſon.

A ſuſpicion of ill-will always produces it: but beſides this cauſe of alienation, AGRESTIS had unjuſtly imputed a conduct to his friend, which rendered him the object of his contempt and averſion; he, therefore, treated him with coldneſs and reſerve, ſuppoſing that he well knew the cauſe, and neglected to return his viſits without thinking it neceſſary to aſſign any reaſon. This conduct was at length remarked by ORGILIO, who conſidered it as the caprice of a character which he always deſpiſed; he, therefore, retorted the neglect without expoſtulation; and thus all intercourſe between the families was at an end.

EUGENIO in the mean time was inflexible in his purpoſe; and AMELIA in her next interview with VENTOSUS, acquainted him that ſhe would ſee him no more. VENTOSUS again appealed to her father: but the old gentleman was ſteady in his principles, notwithſtanding his reſentment; and told him, that he had exerted all the authority which GOD and nature had given him in his favour; and that, however provoked, he would never proſtitute his child, by compelling her to marry a perſon who was not the object of her choice.

VENTOSUS, who was extreamly mortified at this diſappointment, was very inquiſitive about EUGENIO, for whom he ſtill ſuppoſed he had been rejected: he ſoon learned his ſituation and circumſtances, and his long intimacy with AMELIA; he reflected upon the confuſion which both had expreſſed in the accidental interview at which he was preſent; and was willing to

believe,

believe, that his rival, however contemptible, had been too ſucceſsful to be ſupplanted with honour by a huſband: this, however, if he did not believe, he was very diligent to propagate; and to remove the diſgrace of a refuſal, hinted that for this reaſon he had abruptly diſcontinued his addreſſes, and congratulated himſelf upon his eſcape.

It happened that about ſix weeks ago, VENTOSUS, as he was walking in the Mall with a young officer of diſtinction, met AMELIA in company with ſeveral ladies and a gentleman. He thought fit to bow to AMELIA with a ſupercilious reſpect, which had greatly the air of an inſult: of this compliment AMELIA, though ſhe looked him in the face, took no notice: by this calm diſdain he was at once diſappointed and confuſed; he was ſtung by an effort of his own malignity, and his breaſt ſwelled with paſſion which he could not vent. In this agitation of mind he haſtily turned back, and determined, for whatever reaſon, to follow her. After he had advanced about fifty paces, he ſaw EUGENIO coming forward, who, the moment he perceived AMELIA, turned into another walk. This was obſerved by VENTOSUS, whoſe contempt and indignation had now another object, upon which they might without violence to the laws of honour be gratified: he communicated his purpoſe to his companion, and haſtily followed EUGENIO. When they had overtaken him, they burſt into a horſe-laugh, and puſhed ſo rudely by him that he could ſcarce recover his ſtep: they did not, however, go on; but ſtopping ſuddenly, turned about as if to apologize for the accident, and affected great ſurprize at diſcovering to whom it had happened. VENTOSUS bowed very low, and with much contemptuous ceremony begged his pardon; telling him at the ſame time, that there was a lady in the next walk who would be very glad of his company. To this inſult EUGENIO anſwered, "That "he was not willing to ſuppoſe that an affront was intended; and "that if the lady he meant was a woman of honour, ſhe ought "always to be mentioned with reſpect." VENTOSUS replied, "That whether the lady he meant was a woman of honour, he "would not determine; but he believed ſhe had been very very kind;

"and

" and was pleaſed to ſee that her favours were not forgotten, " though they were no longer accepted." EUGENIO was not now maſter of his temper; but turning ſuddenly upon VENTOSUS, ſtruck him with ſuch violence that he fell at his feet: he roſe, however, in an inſtant, and laid his hand upon his ſword, but was prevented from drawing it by his companion; and the crowd beginning to gather about them, they parted with mutual expreſſions of contempt and rage.

IN the morning the officer who had been in company with VENTOSUS at the quarrel, delivered a challenge to EUGENIO, which he anſwered by the following billet.

" SIR,

" YOUR behaviour laſt night has convinced me that you " are a ſcoundrel; and your letter this morning that you " are a fool: if I ſhould accept your challenge, I ſhould myſelf " be both: I owe a duty to GOD and to my country, which I " deem it infamous to violate; and I am entruſted with a life, " which I think cannot without folly be ſtaked againſt your's. I " believe you have ruined, but you cannot degrade me: you may " poſſibly, while you ſneer over this letter, ſecretly exult in your " own ſafety; but remember that to prevent aſſaſſination I have a " ſword, and to chaſtiſe inſolence a cane."

WITH this letter the captain returned to VENTOSUS, who read it with all the extravagancies of rage and diſdain: the captain, however, endeavoured to ſooth and encourage him; he repreſented EUGENIO as a poltroon and a beggar, whom he ought no otherwiſe to puniſh than by removing him from the rank into which he had intruded; and this, he ſaid, would be very eaſily accompliſhed. VENTOSUS at length acquieſced in the ſentiments of his friend; and it was ſoon induſtriouſly reported, that EUGENIO had ſtruck a perſon of high rank, and refuſed him the ſatisfaction of a gentleman which he had condeſcended to aſk. For not accepting a challenge, EUGENIO could not be legally puniſhed;

niſhed; becauſe it was made his duty as a ſoldier by the articles of war: but it drew upon him the contempt of his ſuperior officers, and made them very ſolicitous to find ſome pretence to diſmiſs him. The friends of VENTOSUS immediately intimated, that the act of violence to which EUGENIO had been provoked, was committed within the verge of the court, and was, therefore, a ſufficient cauſe to break him; as for that offence he was liable to be puniſhed with the loſs of his hand, by a law which though diſuſed was ſtill in force. This expedient was eagerly adopted, and EUGENIO was accordingly deprived of his commiſſion.

THE ADVENTURER.

NUMBER LXVI.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *June* 23, 1753.

Nolo virum, facili redimit qui ſanguine famam:
Hunc volo, laudari qui ſinè morte poteſt. MART.

HE had concealed his quarrel with VENTOSUS from his father, who was then at the family ſeat about twenty miles from London, becauſe he was not willing to acquaint him with the cauſe: but the effect was ſuch as could not be hidden; and it was now become neceſſary that he ſhould anticipate the report of others. He, therefore, ſet out immediately for the country; but his father about the ſame time arrived in London: ſome imperfect account had been ſent him of the proceedings againſt EUGENIO; and though he concluded from his

ſilence that he had been guilty of ſome indiſcretion, yet he did not ſuſpect an imputation of cowardice; and hoped by his intereſt to ſupport him againſt private reſentment. When he found that he had miſſed EUGENIO in ſome of the avenues to town, he went immediately to the gentleman who had procured his commiſſion, from whom he learned all the circumſtances of the affair. The moment he heard that his ſon had refuſed a challenge, he was ſeized with rage ſo violent, that it had the appearance of diſtraction: he uttered innumerable oaths and execrations, in a voice that was ſcarce human; declared his ſon to be unworthy of his name, and ſolemnly renounced him for ever.

EUGENIO returned to London the ſame day, but it was late before he arrived: the ſervant that opened the door told him with tears in his eyes, that his father was gone to bed much diſordered, and had commanded that he ſhould no more be admitted into that houſe: he ſtood motionleſs a few moments; and then departing without reply, came directly to me; his looks were wild, his countenance pale, and his eyes ſwimming in tears: the moment he ſaw me, he threw himſelf into a chair; and putting a copy of his anſwer to VENTOSUS's challenge into my hand, anticipated my enquiries by relating all that had happened.

AFTER having adminiſtered ſuch conſolation as I could, I prevailed upon him with much difficulty to go to bed. I ſate up the reſt of the night, deviſing various arguments to convince ORGILIO, that his ſon had added new dignity to his character. In the morning I went to his houſe; and after much ſolicitation was admitted to his chamber. I found him in bed, where he had lain awake all the night; and it was eaſy to ſee that his mind was in great agitation. I hoped that this tumult was produced by the ſtruggles

of

of parental tenderneſs: but the moment I mentioned his ſon, he fell into an agony of rage that rendered him ſpeechleſs; and I came away, convinced that the eloquence of an angel upon the ſame ſubject would have been without effect. I did not, however, relate theſe diſcouraging circumſtances to EUGENIO: I told him, that it would be proper to wait a few days before any farther application was made; not only becauſe his father's reſentment would probably ſubſide, but becauſe he was now indiſpoſed.

EUGENIO, when he heard that his father was ill, changed colour and burſt into tears: he went every evening, and knocking ſoftly at the ſervant's window, inquired how he did; and when he found that his fever was become dangerous, he intreated me to go yet once more and intercede for him, that he might at leaſt be permitted to ſee his father, if he might not hope to be forgiven. I went; but when ORGILIO heard my name, he fell into a freſh tranſport of rage, which ended in a delirium: the effect which this incident produced upon EUGENIO, who waited at the end of the ſtreet for my return, cannot be deſcribed: I prevailed upon him to go back to my houſe, where he ſometimes haſtily traverſed the room, and ſometimes ſate fixed in a kind of ſtupid inſenſibility upon the floor. While he was in one of theſe fits, news was brought that his father was dead, and had the morning after he was taken ill diſinherited him, declaring that by the infamy of his conduct he had broke his heart.

EUGENIO heard this account without any apparent ſurprize or emotion, but could not be perſuaded to change his poſture or receive any food; till his ſpirits being quite exhauſted, ſleep relieved him a few hours from the agony of his mind.

THE

THE night on which his father was buried, he wrapped himself up in a horseman's coat that belonged to my servant, and followed the procession at a distance on foot. When the ceremony was over and the company departed, he threw himself on the grave, and hiding his face in the duft, wept over it in silence that was interrupted only by groans. I, who had followed him unperceived, did not think it prudent to intrude upon the solemnity of his sorrow, till the morning dawned: he was surprized, and I thought something confounded to see me; he suffered me, however, to lead him away, but neither of us uttered a word.

HE told me the next day, that he would trouble me a few nights longer for a lodging, and in the mean time think of some means by which he might obtain a subsistence: he was, indeed, totally destitute, without money and without a profession; but he made no complaint, and obstinately refused all pecuniary assistance.

IN less than a week afterwards, having converted his watch, his sword, a snuff box, and ring, into money, he engaged as a common sailor in a private undertaking to discover the north-west passage to India.

WHEN he communicated this desperate enterprize, he appeared perfectly composed: "My dear friend," said he, "it has been "always my point of honour to obey the commands of GOD, "the prime author of my being and the ultimate object of my "hope, at whatever risque; and I do not repent that I have steadily "adhered to this principle at the expence of all that is valuable "upon earth: I have suffered the loss of fortune, of love, and "of fame; but I have preserved my integrity, and I know that

"I

" I ſhall not loſe my reward. To theſe I would, indeed, add the " eſteem, though not the love of AMELIA. She will hear of me " as degraded and diſinherited, a coward, a vagabond, and a fu- " gitive; and her eſteem, I think, I have ſufficient reaſon to give " up: grief will wound her deeper than contempt; it is, there- " fore, beſt that ſhe ſhould deſpiſe me. Some of thoſe, by whom " ſhe is addreſſed, deſerve her; and I ought not to with-hold a " felicity which I cannot enjoy. I ſhall embark to-morrow; and " your friendly embrace is all the good that I expect to receive " from this country, when I depart in ſearch of others which are " unknown."

TO this addreſs I was not in a condition to reply; and perceiving that I was overwhelmed with grief, he left me, perhaps, leſt his purpoſe ſhould be ſhaken, and my weakneſs ſhould prove contagious.

ON the morrow I attended him to the ſhip: he talked to me of indifferent things; and when we parted wrung my hand, and turned from me abruptly without ſpeaking. I haſted into the boat which waited to bring me on ſhore, and would not again feel the pangs of yeſterday for all the kingdoms of the world.

SUCH is the friend I have loſt! ſuch is the man, whom the world has diſgraced for refuſing a challenge! but none who are touched with pity at his misfortunes, wiſh that he had avoided them by another conduct; and not to pity EUGENIO, is ſurely to be a monſter rather than a man.

IT may, perhaps, be queſtioned, whether I ought thus to have exhibited his ſtory under feigned names; or have a right to attempt

tempt that which he forbore. My love to him, is, indeed, my motive: but I think my conduct is juſt when I conſider, that though it is poſſible that AMELIA may by the peruſal of theſe papers ſuffer the moſt tender, and, therefore, the moſt exquiſite diſtreſs, by the re-eſtabliſhment of her eſteem for him who moſt deſerves it; yet the world may derive new virtue, from the dignity which the character of EUGENIO reflects upon his conduct: his example is truly illuſtrious; and as it can ſcarce fail to excite emulation, it ought not to be concealed.

I am, SIR,

Your humble ſervant,

BENEVOLUS.

THE ADVENTURER.

NUMBER LXVII.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *June* 26, 1753.

Inventas——vitam excoluere per artes. VIRG.

THAT familiarity produces neglect, has been long obſerved. The effect of all external objects, however great or ſplendid, ceaſes with their novelty: the courtier ſtands without emotion in the royal preſence; the ruſtic tramples under his foot the beauties of the ſpring, with little attention to their colours or their fragrance; and the inhabitant of the coaſt darts his eye upon the immenſe diffuſion of waters, without awe, wonder, or terror.

THOSE who have paſt much of their lives in this great city, look upon its opulence and its multitudes, its extent and variety,

with cold indifference; but an inhabitant of the remoter parts of the kingdom is immediately diſtinguiſhed by a kind of diſſipated curioſity, a buſy endeavour to divide his attention amongſt a thouſand objects, and a wild confuſion of aſtoniſhment and alarm.

The attention of a new-comer is generally firſt ſtruck by the multiplicity of cries that ſtun him in the ſtreets, and the variety of merchandiſe and manufactures which the ſhopkeepers expoſe on every hand; and he is apt, by unwary burſts of admiration, to excite the merriment and contempt of thoſe, who miſtake the uſe of their eyes for effects of their underſtanding, and confound accidental knowledge with juſt reaſoning.

But, ſurely, theſe are ſubjects on which any man may without reproach employ his meditations: the innumerable occupations, among which the thouſands that ſwarm in the ſtreets of London are diſtributed, may furniſh employment to minds of every caſt, and capacities of every degree. He that contemplates the extent of this wonderful city, finds it difficult to conceive, by what method plenty is maintained in our markets, and how the inhabitants are regularly ſupplied with the neceſſaries of life; but when he examines the ſhops and warehouſes, ſees the immenſe ſtores of every kind of merchandiſe piled up for ſale, and runs over all the manufactures of art and products of nature, which are every where attracting his eye and ſoliciting his purſe, he will be inclined to conclude, that ſuch quantities cannot eaſily be exhauſted, and that part of mankind muſt ſoon ſtand ſtill for want of employment, till the wares already provided ſhall be worn out and deſtroyed.

As Socrates was paſſing through the fair at Athens, and caſting his eyes over the ſhops and cuſtomers, "how many things "are here," ſays he, "that I do not want!" The ſame ſentiment is every moment riſing in the mind of him that walks the ſtreets of London, however inferior in philoſophy to Socrates: he beholds a thouſand ſhops crouded with goods, of which he can ſcarcely tell the uſe, and which, therefore, he is apt to conſider as of no value; and, indeed, many of the arts by which families are ſupported, and wealth is heaped together, are of that minute

minute and ſuperfluous kind, which nothing but experience could evince poſſible to be proſecuted with advantage, and which, as the world might eaſily want, it could ſcarcely be expected to encourage.

BUT ſo it is, that cuſtom, curioſity, or wantonneſs, ſupplies every art with patrons, and finds purchaſers for every manufacture; the world is ſo adjuſted, that not only bread, but riches may be obtained without great abilities, or arduous performances: the moſt unſkilful hand and unenlightened mind have ſufficient incitements to induſtry; for he that is reſolutely buſy, can ſcarcely be in want: there is, indeed, no employment, however deſpicable, from which a man may not promiſe himſelf more than competence, when he ſees thouſands and myriads raiſed to dignity, by no other merit than that of contributing to ſupply their neighbours with the means of ſucking ſmoke through a tube of clay; and others raiſing contributions upon thoſe, whoſe elegance diſdains the groſſneſs of ſmoky luxury, by grinding the ſame materials into a powder, that may at once gratify and impair the ſmell.

NOT only by theſe popular and modiſh trifles, but by a thouſand unheeded and evaneſcent kinds of buſineſs, are the multitudes of this city preſerved from idleneſs, and conſequently from want: in the endleſs variety of taſtes and circumſtances that diverſify mankind, nothing is ſo ſuperfluous, but that ſome one deſires it; or ſo common, but that ſome one is compelled to buy it. As nothing is uſeleſs but becauſe it is in improper hands, what is thrown away by one is gathered up by another; and the refuſe of part of mankind furniſhes a ſubordinate claſs with the materials neceſſary to their ſupport.

WHEN I look round upon thoſe who are thus variouſly exerting their qualifications, I cannot but admire the ſecret concatenation of ſociety, that links together the great and the mean, the illuſtrious and the obſcure; and conſider with benevolent ſatisfaction, that no man, unleſs his body or mind be totally diſabled, has need to ſuffer the mortification of ſeeing himſelf uſeleſs or burdenſome to the community: he that will diligently labour, in whatever occupation, will deſerve the ſuſtenance which he obtains, and the protection

tection which he enjoys; and may lie down every night with the pleaſing conſciouſneſs, of having contributed ſomething to the happineſs of life.

CONTEMPT and admiration are equally incident to narrow minds: he whoſe comprehenſion can take in the whole ſubordination of mankind, and whoſe perſpicacity can pierce to the real ſtate of things through the thin veils of fortune or of faſhion, will diſcover meanneſs in the higheſt ſtations, and dignity in the meaneſt; and find that no man can become venerable but by virtue, or contemptible but by wickedneſs.

IN the midſt of this univerſal hurry, no man ought to be ſo little influenced by example, or ſo void of honeſt emulation, as to ſtand a lazy ſpectator of inceſſant labour; or pleaſe himſelf with the mean happineſs of a drone, while the active ſwarms are buzzing about him: no man is without ſome quality, by the due application of which he might deſerve well of the world; and whoever he be that has but little in his power, ſhould be in haſte to do that little, leſt he be confounded with him that can do nothing.

BY this general concurrence of endeavours, arts of every kind have been ſo long cultivated, that all the wants of man may be immediately ſupplied; idleneſs can ſcarcely form a wiſh which ſhe may not gratify by the toil of others, or curioſity dream of a toy which the ſhops are not ready to afford her.

HAPPINESS is enjoyed only in proportion as it is known; and ſuch is the ſtate or folly of man, that it is known only by experience of its contrary: we who have long lived amidſt the conveniences of a town immenſely populous, have ſcarce an idea of a place where deſire cannot be gratified by money. In order to have a juſt ſenſe of this artificial plenty, it is neceſſary to have paſſed ſome time in a diſtant colony, or thoſe parts of our iſland which are thinly inhabited: he that has once known how many trades every man in ſuch ſituations is compelled to exerciſe, with how much labour the products of nature muſt be accommodated to human uſe, how long the loſs or defect of any common utenſil muſt be endured,

or by what aukward expedients it muſt be ſupplied, how far men may wander with money in their hands before any can ſell them what they wiſh to buy, will know how to rate at its proper value the plenty and eaſe of a great city.

BUT that the happineſs of man may ſtill remain imperfect, as wants in this place are eaſily ſupplied, new wants likewiſe are eaſily created: every man, in ſurveying the ſhops of London, ſees numberleſs inſtruments and conveniences, of which, while he did not know them, he never felt the need; and yet, when uſe has made them familiar, wonders how life could be ſupported without them. Thus it comes to paſs, that our deſires always increaſe with our poſſeſſions; the knowledge that ſomething remains yet unenjoyed, impairs our enjoyment of the good before us.

THEY who have been accuſtomed to the refinements of ſcience, and multiplications of contrivance, ſoon loſe their confidence in the unaſſiſted powers of nature, forget the paucity of our real neceſſities, and overlook the eaſy methods by which they may be ſupplied. It were a ſpeculation worthy of a philoſophical mind, to examine how much is taken away from our native abilities, as well as added to them by artificial expedients. We are ſo accuſtomed to give and receive aſſiſtance, that each of us ſingly can do little for himſelf; and there is ſcarce any one amongſt us, however contracted may be his form of life, who does not enjoy the labour of a thouſand artiſts.

BUT a ſurvey of the various nations that inhabit the earth will inform us, that life may be ſupported with leſs aſſiſtance, and that the dexterity, which practice enforced by neceſſity produces, is able to effect much by very ſcanty means. The nations of Mexico and Peru erected cities and temples without the uſe of iron; and at this day the rude Indian ſupplies himſelf with all the neceſſaries of life: ſent like the reſt of mankind naked into the world, as ſoon as his parents have nurſed him up to ſtrength, he is to provide by his own labour for his own ſupport. His firſt care is to find a ſharp flint among the rocks; with this he undertakes to fell the trees of the foreſt, he ſhapes his bow, heads his arrows, builds his cottage, and hollows his canoe, and from that time lives in a ſtate of plenty

and

and proſperity; he is ſheltered from the ſtorms, he is fortified againſt beaſts of prey, he is enabled to perſue the fiſh of the ſea, and the deer of the mountains; and as he does not know, does not envy the happineſs of poliſhed nations, where gold can ſupply the want of fortitude and ſkill, and he whoſe laborious anceſtors have made him rich, may lie ſtretched upon a couch, and ſee all the treaſures of all the elements poured down before him.

THIS picture of a ſavage life, if it ſhews how much individuals may perform, ſhews likewiſe how much ſociety is to be deſired: though the perſeverance and addreſs of the Indian excite our admiration, they nevertheleſs cannot procure him the conveniences which are enjoyed by the vagrant beggar of a civilized country: he hunts like a wild beaſt to ſatisfy his hunger; and when he lies down to reſt after a ſucceſsful chace, cannot pronounce himſelf ſecure againſt the danger of periſhing in a few days; he is, perhaps, content with his condition, becauſe he knows not that a better is attainable by man; as he that is born blind does not long for the perception of light, becauſe he cannot conceive the advantages which light would afford him: but hunger wounds and wearineſs are real evils, though he believes them equally incident to all his fellow creatures; and when a tempeſt compels him to lie ſtarving in his hutt, he cannot juſtly be concluded equally happy with thoſe whom art has exempted from the power of chance, and who make the foregoing year provide for the following.

To receive and to communicate aſſiſtance, conſtitutes the happineſs of human life: man may indeed preſerve his exiſtence in ſolitude, but can enjoy it only in ſociety: the greateſt underſtanding of an individual, doomed to procure food and cloathing for himſelf, will barely ſupply him with expedients to keep off death from day to day; but as one of a large community performing only his ſhare of the common buſineſs, he gains leiſure for intellectual pleaſures, and enjoys the happineſs of reaſon and reflection.

T

THE ADVENTURER.

NUMBER LXVIII.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *June* 30, 1753.

Nocet empta dolore voluptas. OVID.

IT has been remarked, that the play of brutes is always a mock fight; and, perhaps, this is equally true of all the ſports, that have been invented by reaſon for the amuſement of mankind. The celebrated games of antiquity were ſomething more; the conflict was often fatal, and the pleaſure of the ſpectators ſeems to have been proportioned to the danger of the combatants: nor does it appear, that any ſport has been ſince contrived, which can gratify pure benevolence, or entertain without producing an oppoſition of intereſt. There are, indeed, many external advantages which it has never been thought immoral to acquire, though an oppoſition of intereſt is neceſſarily implied; advantages, which, like a ſtake at cards, one party can

only gain by the loſs of the other; for wealth and poverty, obſcurity and diſtinction, command and ſervitude, are mutually relative, and the exiſtence of each is by each reciprocally derived and given.

PLAY, therefore, is not unlawful, merely as a conteſt; nor can the pleaſure of them that win, be imputed to a criminal want of benevolence in this ſtate of imperfection, merely becauſe it is enjoyed at the expence of thoſe who loſe. But as in buſineſs, it has never been held lawful to circumvent thoſe whom we deſire to excell; ſo in play, the chance of loſs and gain ought to be always equal: at leaſt, each party ſhould be apprized of the force employed againſt him; and if then he plays againſt odds, no man has a right to enquire his motive, though a good man would decline to engage him.

THERE is, however, one ſpecies of diverſion which has not been generally condemned, though it is produced by an attack upon thoſe who have not voluntarily entered the liſts; who find themſelves buffeted in the dark, and have neither means of defence nor poſſibility of advantage.

THESE feats are atchieved by the knights errant of mirth, and known by the name of FROLICKS: under this name, indeed, many ſpecies of wanton cruelty have been practiſed, without incurring the infamy, or raiſing the indignation which they deſerve; and it is extremely difficult to fix upon any certain criterion, by which frolicks may be diſtinguiſhed into criminal and innocent. If we could diſcern effects while they are involved in their cauſes, and aſcertain every remote conſequence of our own actions, perhaps theſe ſallies might be allowed under the ſame reſtrictions as raillery: the falſe alarms and ridiculous diſtreſs into which others are betrayed to make us ſport, ſhould be ſuch only as will be ſubjects of merriment even to the ſufferer when they are paſt, and remembered neither with reſentment nor regret: but as every action may produce effects over which human power has no influence, and which human ſagacity cannot foreſee; we ſhould not lightly venture to the verge of evil, nor ſtrike at others though with

a reed, leſt like the rod of MOSES it become a ſerpent in our hands.

DURING the hard froſt in the year MDCCXL, four young gentlemen of conſiderable rank rode into an inn, near one of the principal avenues to this city, at eleven o'clock at night without any attendant; and having expreſſed uncommon concern about their horſes, and overlooked the proviſion that was made for them, called for a room; ordering wine and tobacco to be brought in, and declaring, that as they were to ſet out very early in the morning, it was not worth while to go to bed. Before the waiter returned, each of them had laid a pocket piſtol upon the table, which when he entered they appeared to be very ſollicitous to conceal, and ſhewed ſome confuſion at the ſurprize: they perceived with great ſatisfaction, that the fellow was alarmed at his diſcovery; and having upon various pretences called him often into the room, one of them contrived to pull out a maſk with his handkerchief from the pocket of a horſeman's coat: they diſcourſed in dark and ambiguous terms, affected a buſy and anxious circumſpection, urged the man often to drink, and ſeemed deſirous to render him ſubſervient to ſome purpoſe which they were unwilling to diſcover: they endeavoured to conciliate his good will, by extravagant commendations of his dexterity and diligence, and encouraged him to familiarity, by aſking him many queſtions: he was, however, ſtill cautious and reſerved; one of them, therefore, pretending to have known his mother, put a crown into his hand, and ſoon after took an opportunity to aſk him at what hour a ſtage coach, the paſſengers of which they intended to *humbug*, ſet out in the morning, whether it was full, and if it was attended by a guard.

THE man was now confirmed in his ſuſpicions; and though he had accepted the bribe, reſolved to diſcover the ſecret: having evaded the queſtions with as much art as he could, he went to his maſter Mr. Spiggot, who was then in bed, and acquainted him with what he had obſerved.

MR. SPIGGOTT immediately got up, and held a conſultation with his wife what was to be done. She adviſed him immediately

to

to ſend for the conſtable with proper aſſiſtants, and ſecure them: but he conſidered, that as this would probably prevent a robbery, it would deprive him of an opportunity to gain a very conſiderable ſum, which he would become intitled to upon their conviction, if he could apprehend them after the fact; he, therefore, very prudently called up four or five of the oſtlers that belonged to the yard, and having communicated his ſuſpicions and deſign, engaged them to enliſt under his command as an eſcort to the coach, and to watch the motions of the highwaymen as he ſhould direct. But mine hoſt alſo wiſely conſidering, that this expedition would be attended with certain expence, and that the profit which he hoped was contingent, acquainted the paſſengers with their danger, and propoſed that a guard ſhould be hired by a voluntary contribution; a propoſal, to which, upon a ſight of the robbers through the window, they readily agreed. Spiggot was now ſecured againſt pecuniary loſs at all events, and about three o'clock the knights of the frolick with infinite ſatisfaction beheld five paſſengers, among whom there was but one gentleman, ſtep into the coach with the aſpect of criminals going to execution; and enjoyed the ſignificant ſigns which paſſed between them and the landlord, concerning the precautions taken for their defence.

As ſoon as the coach was gone, the ſuppoſed highwaymen paid their reckoning in great haſte, and called for their horſes: care had already been taken to ſaddle them; for it was not Mr. Spiggot's deſire that the adventurers ſhould go far, before they executed their purpoſe; and as ſoon as they departed he prepared to follow them with his poſſe. He was, indeed, greatly ſurprized to ſee, that they turned the contrary way when they went out of the inn yard; but he ſuppoſed they might chuſe to take a ſmall circuit to prevent ſuſpicion, as they might eaſily overtake the coach whenever they would: he determined, however, to keep behind them; and, therefore, inſtead of going after the coach, followed them at a diſtance, till to his utter diſappointment he ſaw them perſiſt in a different rout, and at length turn into an inn in Piccadilly, where ſeveral ſervants in livery appeared to have been waiting for them, and where his curioſity was ſoon gratified with their characters and their names.

In the mean time the coach proceeded in its journey: the pannic of the paſſengers encreaſed upon perceiving that the guard which they had hired did not come up; and they began to accuſe Spiggot, of having betrayed them to the robbers for a ſhare of the booty: they could not help looking every moment from the window, though it was ſo dark that a waggon could not have been ſeen at the diſtance of twenty yards: every tree was miſtaken for a man and horſe, the noiſe of the vehicle in which they rode was believed to be the trampling of perſuers, and they expected every moment to hear the coachman commanded to ſtop, and to ſee a piſtol thruſt in among them with the dreadful injunction, "Deliver your money."

Thus far the diſtreſs, however great and unmerited, will be deemed ridiculous; the ſufferers will appear to have ingeniouſly tormented themſelves, by the ſagacity with which they reaſoned from appearances intended to deceive them, and their ſolicitude to prevent miſchiefs which none would attempt.

But it happened that when the coach had got about two miles out of town, it was overtaken by a horſeman who rode very hard, and called out with great eagerneſs to the driver to ſtop: this incident among perſons who had ſuffered perpetual apprehenſion and alarm from the moment they ſet out, produced a proportionate effect. The wife of the gentleman was ſo terrified, that ſhe ſunk down from her ſeat; and he was ſo much convinced of his danger, ſo touched at her diſtreſs, and ſo incenſed againſt the ruffian who had produced it, that without uttering a word he drew a piſtol from his pocket, and ſeeing the man parley with the coachman, who had now ſtopped his horſes, he ſhot him dead upon the ſpot.

The man, however, who had thus fallen the victim of a frolick, was ſoon known to be the ſervant of a lady who had paid earneſt for the vacant place in the ſtage; and, having by ſome accident been delayed till it was ſet out, had followed it in a hackney coach, and ſent him before her to detain it till ſhe came up.

HERE the ridicule is at an end; and we are ſurprized that we did not ſooner reflect, that the company had ſufficient cauſe for their fear and their precaution, and that the frolic was nothing more than a lie, which it would have been folly not to believe and preſumption to diſregard.

THE next day, while the Bucks were entertaining a polite circle at White's with an account of the farce they had played the night before, news arrived of the cataſtrophe. A ſudden confuſion covered every countenance; and they remained ſome time ſilent, looking upon each other, mutually accuſed, reproached, and condemned.

THIS favourable moment was improved by a gentleman, who, though ſometimes ſeen in that aſſembly, is yet eminent for his humanity and his wiſdom. "A man," ſaid he, "who found "himſelf bewildered in the intricacies of a labyrinth, when the "ſun was going down; would think himſelf happy, if a clue "ſhould be put into his hand by which he might be led out in "ſafety: he would not, ſurely, quit it for a moment, becauſe it "might poſſibly be recovered; and if he did, would be in per-"petual danger of ſtumbling upon ſome other wanderer, and "bringing a common calamity upon both. In the maze of life "we are often bewildered, and darkneſs and danger ſurround us: "but every one may at leaſt ſecure conſcience againſt the power "of accident, by adhering inviolably to that rule, by which we "are enjoined to abſtain even from the APPEARANCES of "evil."

THE ADVENTURER.

NUMBER LXIX.

To be continued on TUESDAYS *and* SATURDAYS.

TUESDAY, *July* 3, 1753.

Ferè libenter homines id quod volunt credunt. CÆSAR.

TULLY has long ago obſerved, that no man, however weakened by long life, is ſo conſcious of his own decrepitude, as not to imagine that he may yet hold his ſtation in the world for another year.

OF the truth of this remark every day furniſhes new confirmation: there is no time of life, in which men for the moſt part ſeem leſs to expect the ſtroke of death, than when every other eye ſees it impending; or are more buſy in providing for another year, than when it is plain to all but themſelves, that at another year they cannot arrive. Though every funeral that paſſes before their eyes, evinces the deceitfulneſs of ſuch expecta-

tions, ſince every man who is borne to the grave thought himſelf equally certain of living at leaſt to the next year, the ſurvivor ſtill continues to flatter himſelf, and is never at a loſs for ſome reaſon why his life ſhould be protracted, and the voracity of death continue to be pacified with ſome other prey.

But this is only one of the innumerable artifices practiſed in the univerſal conſpiracy of mankind againſt themſelves: every age and every condition indulges ſome darling fallacy; every man amuſes himſelf with projects which he knows to be improbable, and which, therefore, he reſolves to perſue without daring to examine them. Whatever any man ardently deſires, he very readily believes that he ſhall ſome time attain: he whoſe intemperance has overwhelmed him with diſeaſes, while he languiſhes in the ſpring, expects vigour and recovery from the ſummer ſun; and while he melts away in the ſummer, transfers his hopes to the froſts of winter: he that gazes upon elegance or pleaſure, which want of money hinders him from imitating or partaking, comforts himſelf that the time of diſtreſs will ſoon be at an end, and that every day brings him nearer to a ſtate of happineſs; though he knows it has paſſed not only without acquiſition of advantage, but perhaps without endeavours after it, in the formation of ſchemes that cannot be executed, and in the contemplation of proſpects which cannot be approached.

Such is the general dream in which we all ſlumber out our time; every man thinks the day coming, in which he ſhall be gratified with all his wiſhes, in which he ſhall leave all thoſe competitors behind, who are now rejoicing like himſelf in the expectation of victory; the day is always coming to the ſervile in which they ſhall be powerful, to the obſcure in which they ſhall be eminent, and to the deformed in which they ſhall be beautiful.

If any of my readers has looked with ſo little attention on the world about him, as to imagine this repreſentation exaggerated beyond probability, let him reflect a little upon his own life; let him conſider what were his hopes and proſpects ten years ago, and what

what additions he then expected to be made by ten years to his happineſs: thoſe years are now elapſed; have they made good the promiſe that was extorted from them, have they advanced his fortune, enlarged his knowledge, or reformed his conduct to the degree that was once expected? I am afraid, every man that recollects his hopes, muſt confeſs his diſappointment; and own, that day has glided unprofitably after day, and that he is ſtill at the ſame diſtance from the point of happineſs.

With what conſolations can thoſe who have thus miſcarried in their chief deſign, elude the memory of their ill ſucceſs? with what amuſements can they pacify their diſcontent, after the loſs of ſo large a portion of life? they can give themſelves up again to the ſame deluſions, they can form new ſchemes of airy gratifications, and fix another period of felicity; they can again reſolve to truſt the promiſe which they know will be broken, they can walk in a circle with their eyes ſhut, and perſuade themſelves to think that they go forward.

Of every great and complicated event, part depends upon cauſes out of our power, and part muſt be effected by vigour and perſeverance: with regard to that which is ſtiled in common language the work of chance, men will always find reaſons for confidence or diſtruſt, according to their different tempers or inclinations; and he that has been long accuſtomed to pleaſe himſelf with poſſibilities of fortuitous happineſs, will not eaſily or willingly be reclaimed from his miſtake: but the effects of human induſtry and ſkill are more eaſily ſubjected to calculation; whatever can be completed in a year, is diviſible into parts, of which each may be performed in the compaſs of a day; he, therefore, that has paſſed the day without attention to the taſk aſſigned him, may be certain that the lapſe of life has brought him no nearer to his object; for whatever idleneſs may expect from time, its produce will be only in proportion to the diligence with which it has been uſed. He that floats lazily down the ſtream, in perſuit of ſomething borne along by the ſame current, will find himſelf indeed move forward; but unleſs he lays his hand to the oar, and increaſes his

ſpeed

ſpeed by his own labour, muſt be always at the ſame diſtance from that which he is following.

THERE have happened in every age ſome contingencies of unexpected and undeſerved ſucceſs, by which thoſe who are determined to believe whatever favours their inclinations, have been encouraged to delight themſelves with future advantages; they ſupport confidence by conſiderations, of which the only proper uſe is to chace away deſpair: it is equally abſurd to ſit down in idleneſs, becauſe ſome have been enriched without labour; as to leap a precipice becauſe ſome have fallen and eſcaped with life, or to put to ſea in a ſtorm becauſe ſome have been driven from a wreck upon the coaſt to which they were bound.

WE are all ready to confeſs, that belief ought to be proportioned to evidence or probability: let any man, therefore, compare the number of thoſe who have been thus favoured by fortune, and of thoſe who have failed of their expectations; and he will eaſily determine, with what juſtneſs he has regiſtered himſelf in the lucky catalogue.

BUT there is no need on theſe occaſions for deep inquiries or laborious calculations; there is a far eaſier method of diſtinguiſhing the hopes of folly from thoſe of reaſon, of finding the difference between proſpects that exiſt before the eyes, and thoſe that are only painted on a fond imagination. TOM DROWSY had accuſtomed himſelf to compute the profit of a darling project, till he had no longer any doubt of its ſucceſs; it was at laſt matured by cloſe conſideration, all the meaſures were accurately adjuſted, and he wanted only five hundred pounds to become maſter of a fortune that might be envied by a director of a trading company. TOM was generous and grateful, and was reſolved to recompence this ſmall aſſiſtance with an ample fortune: he, therefore, deliberated for a time, to whom amongſt his friends he ſhould declare his neceſſities; not that he ſuſpected a refuſal, but becauſe he could not ſuddenly determine which of them would make the beſt uſe of riches, and was, therefore, moſt worthy of his favour. At laſt his choice

was

was ſettled; and knowing that in order to borrow he muſt ſhew the probability of repayment, he prepared for a minute and copious explanation of his project: but here the golden dream was at an end: he ſoon diſcovered the impoſſibility of impoſing upon others the notions by which he had ſo long impoſed upon himſelf; which way ſoever he turned his thoughts, impoſſibility and abſurdity roſe in oppoſition on every ſide; even credulity and prejudice were at laſt forced to give way, and he grew aſhamed of crediting himſelf what ſhame would not ſuffer him to communicate to another.

To this teſt let every man bring his imaginations, before they have been too long predominant in his mind; whatever is true will bear to be related, whatever is rational will endure to be explained: but when we delight to brood in ſecret over future happineſs, and ſilently to employ our meditations upon ſchemes of which we are conſcious that the bare mention would expoſe us to deriſion and contempt; we ſhould then remember, that we are cheating ourſelves by voluntary deluſions; and giving up to the unreal mockeries of fancy, thoſe hours in which ſolid advantages might be attained by ſober thought and rational aſſiduity.

THERE is, indeed, ſo little certainty in human affairs, that the moſt cautious and ſevere examiner may be allowed to indulge ſome hopes, which he cannot prove to be much favoured by probability; ſince after his utmoſt endeavours to aſcertain events, he muſt often leave the iſſue in the hands of chance: and ſo ſcanty is our preſent allowance of happineſs, that in many ſituations life could ſcarcely be ſupported, if hope were not allowed to relieve the preſent hour by pleaſures borrowed from futurity; and reanimate the languor of dejection to new efforts, by pointing to diſtant regions of felicity, which yet no reſolution or perſeverance ſhall ever reach.

BUT theſe, like all other cordials, though they may invigorate in a ſmall quantity, intoxicate in a greater; theſe pleaſures, like the reſt, are lawful only in certain circumſtances, and to certain degrees;

degrees; they may be uſeful in a due ſubſerviency to nobler purpoſes, but become dangerous and deſtructive, when once they gain the aſcendant in the heart: to ſooth the mind to tranquillity by hope, even when that hope is likely to deceive us, may be ſometimes uſeful; but to lull our faculties in a lethargy, is poor and deſpicable.

VICES and errors are differently modified, according to the ſtate of the minds to which they are incident: to indulge hope beyond the warrant of reaſon, is the failure alike of mean and elevated underſtandings; but its foundation and its effects are totally different: the man of high courage and great abilities, is apt to place too much confidence in himſelf, and to expect from a vigorous exertion of his powers more than ſpirit or diligence can attain; between him and his wiſh he ſees obſtacles indeed, but he expects to overleap or break them; his miſtaken ardour hurries him forward; and though perhaps he miſſes his end, he nevertheleſs obtains ſome collateral good, and performs ſomething uſeful to mankind and honourable to himſelf.

THE drone of timidity preſumes likewiſe to hope, but without ground and without conſequence; the bliſs with which he ſolaces his hours, he always expects from others, though very often he knows not from whom; he folds his arms about him, and ſits in expectation of ſome revolution in the ſtate that ſhall raiſe him to greatneſs, or ſome golden ſhower that ſhall load him with wealth; he dozes away the day in muſing upon the morrow; and at the end of life is rouſed from his dream only to diſcover, that the time of action is paſt, and that he can now ſhew his wiſdom only by repentance.

T

THE ADVENTURER.

NUMBER LXX.

To be continued on TUESDAYS *and* SATURDAYS.

SATURDAY, *July* 7, 1753.

VIRTUS, *repulſæ neſcia ſordidæ,*
Intaminatis fulget honoribus;
Nec ſumit aut ponit ſecures,
Arbitrio popularis auræ. HOR.

Mr. ADVENTURER,

I AM the perſon whom your correſpondent BENEVOLUS has thought fit to mention by the name of AGRESTIS. There are ſome particulars in my character, which, perhaps, he has miſtaken: but I love plain dealing; and as he did not intend to flatter me, I forgive him: perhaps my heart is as warm as another's, and I am no ſtranger to any principles that would lead a man to do a handſome thing. But to the point. I approve your publiſhing the ſtory of EUGENIO; and I am determined the world ſhall not loſe the ſequel of it, in which you are more concerned than perhaps you may imagine.

You muſt know, Sir, that I had obſerved my girl to go moping about of late more than common; though in truth ſhe has been ſomewhat grave ever ſince ſhe diſmiſſed VENTOSUS. I was determined to keep an eye upon her; and ſo watching her pretty cloſely, I catched her laſt Saturday was ſev'night almoſt drowned in tears with your paper in her hand. I laid hold of it in an inſtant, and putting on my ſpectacles began to read, with a ſhrewd ſuſpicion that I ſhould find out a ſecret. Her paſſion of crying ſtill increaſed: and when I had looked here and there in the paper, I was convinced that ſhe was by ſome means deeply intereſted in the ſtory, which, indeed, appeared to me to be full of misfortune. In ſhort I preſſed her ſo home upon the ſubject, that ſhe put the other two papers into my hand, and telling me who were meant by the names, I began to read with great eagerneſs; though to confeſs a truth, I could ſcarce ſee the three laſt pages. Odds my life, thinks I, what an honeſt fellow this EUGENIO is! and leering up at my girl, I thought I never ſaw her look ſo like her mother before. I took her about the neck and kiſſed her; but I did not tell her what I had in my head: however, to encourage her, I bid her be a good child; and inſtantly ordering my coach, I went directly to BENEVOLUS, of whom I enquired the ſhip's name on board of which EUGENIO was embarked, and when ſhe ſailed. The doctor, whether he gueſſed at my intention or not, looked as if he would have leaped out of his ſkin; and told me, with a kind of wild eagerneſs, that the veſſel having met with an accident in going out, was put back and then lay in the river near Graveſend.

WITH this intelligence I returned to my daughter, and told her my mind. "Emmy," ſays I, "the CAPTAIN was always in my "opinion a worthy man; and when I had reaſon to believe you "liked him, I did not reſolve to part you becauſe he was without "a

" a title or an eſtate, but becauſe I could not be reconciled to his " profeſſion. I was determined you ſhould never marry a cockade, " and carry a knapſack; and if he had been a general officer, I would " have preferred an honeſt citizen, who encourages trade and na- " vigation, before him. Beſides, I was angry that you ſhould hold " a private correſpondence, and think to carry your point without " me: but you were greatly miſrepreſented; ſo was the CAPTAIN: " he has gallantly removed all my objections at once, he is not now " in the army, nor has he ever attempted to ſubvert my autho- " rity: he is a true heart, and I feel that I love him as my ſon. " He is ſtill within reach; and you ſhall this moment write to " him with your own hand, and tell him, that I ſay he ſhall be " your huſband. I have money enough for ye both; and if I pleaſe, " I can make him a lord." The poor child ſat with her handker- chief up to her eyes while I was ſpeaking, and I did not imme- diately perceive, that, upon hearing the CAPTAIN was not gone, ſhe had fainted. We could ſcarce keep life in her for above two hours; but at laſt ſhe a little recovered her ſpirits, and brought me the following billet.

To EUGENIO.

" SIR,

" MY dear papa commands me to intreat, that you would " immediately come on ſhore, and from this hour con- " ſider his houſe as your own. He is greatly affected with the ſtory " of your generoſity and diſtreſs, which he has juſt learnt by an " accident which I cannot now communicate; and he is determined " to make you his heir, without prejudice to,

SIR, your humble ſervant,

AMELIA.

WHEN

When I had perused this epistle, "Pshaw" says I, "put "*affectionate* at the end of it, or else he won't come now." This made her smile. I was glad to see her look chearful; and having with some difficulty procured the proper addition, I dispatched the letter instantly by my own servant on horseback, and ordered a light chariot and four to follow him, and take up Eugenio's friend the doctor by the way. I will not tell you, Sir, how Eugenio, as you have called him, behaved upon the receipt of this letter; it is enough, that in about eight hours he arrived with his friend at my house: neither will I tell you how the lovers behaved when they met; it is enough, that they are to be married next Thursday. I add some particulars for your private inspection in the postscript, that you may give us your company at the wedding. I dare say you will share the happiness of which you have been the instrument; and I assure you that you will be extremely welcome to the company, but to none more than to

Yours heartily,

Agrestis.

I am extremely obliged to Agrestis for his postscript, but yet more for his letter; which, if I may be allowed to judge by its effect, is the most eloquent performance I ever read: its excellence I am persuaded will be universally acknowledged, because it will be felt. I shall, however, add some remarks, which, perhaps, may not occur to every mind, as every mind has not acquired a habit of speculation.

Eugenio's heroic perseverance in virtue, though it appeared to preclude all his hopes of temporal advantage, yet eventually fulfilled them. If he had with less generosity engaged in a clandestine

love,

love, either he would have forfeited the eſteem of AMELIA; or ſhe would have incurred the reſentment of her father: if he had ſucceeded to the remains of his paternal eſtate, he might ſtill have been ſuſpected by AGRESTIS; and if he had continued in the army, however preferred, he would ſtill have been diſapproved.

THUS, perhaps, if remote conſequences could be diſcovered by human foreſight, we ſhould ſee the wiſdom and the kindneſs of DIVINE PRESCRIPTION; we ſhould ſee, that the precepts which we are now urged to neglect by our deſire of happineſs, were given to prevent our being precipitated by error into miſery; at leaſt, it would appear, that if ſome immediate advantage is gained by the individual, an equivalent loſs is ſuſtained by ſociety: and as ſociety is only an aggregation of individuals, he, who ſeeks his own advantage at the expence of ſociety, cannot long be exempted from the general calamity which he contributes to produce.

SUCH is the neceſſary imperfection of human laws, that many private injuries are perpetrated of which they take no cognizance: but if theſe were allowed to be puniſhed by the individual againſt whom they are committed, every man would be judge and executioner in his own cauſe, and univerſal anarchy would immediately follow. The laws, therefore, by which this practice is prohibited, ought to be held more ſacred than any other: and the violation of them is ſo far from being neceſſary to prevent an imputation of cowardice, that they are enforced, even among thoſe in whom cowardice is puniſhed with death, by the following clauſe in the nineteenth ARTICLE of WAR.

"NOR ſhall any officer or ſoldier upbraid another for REFUSING "a CHALLENGE; ſince, according to theſe our orders, they do but "the

" the DUTY of SOLDIERS, who ought to ſubject themſelves to " diſcipline: and we do acquit and diſcharge all men who have " quarrels offered, or challenges ſent to them, of all diſgrace or " opinion of diſadvantage in their obedience hereunto: and who- " ſoever ſhall upbraid them, or offend in this caſe, ſhall be pu- " niſhed as a CHALLENGER."

IT is to be preſumed, that of this clauſe no gentleman in the army is ignorant; and thoſe, who by the arrogance of their folly labour to render it ineffectual, ſhould, as enemies to their COUNTRY, be driven out of it with deteſtation and contempt.

The End of the FIRST VOLUME.